

THE

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GERALD B. WINROD ★ EDITOR



DID CHRIST HAVE NATIONALITY?

DR. W. D. HERRSTROM
GALVA, ILLINOIS

A HERESY has grown up in the Church, in comparatively recent times, which seeks to attribute *nationality* to Christ by teaching that He was a Jew. A study of the idea shows it to be utterly untenable. Several groups advocate the theory:

L

JUDAISM, with its roots in the Talmud, degrades our Lord by teaching that His mother practiced illicit relations with a Roman soldier. If born of this union, He would have been at least half Jew.

Jewish leaders must have had this in mind when they taunted Him with the question, "Where is thy father?" To which He replied, "I am from above: ye are of this world: I am not of this world."

Rabbi Morris N. Kortzer, Director of Interreligious Activities of the American Jewish Committee, prepared an article in his official capacity which was published in *Look* magazine of June 17, 1952 under the title, "What is a Jew?" With reference to the Talmud, he said:

"The Talmud consists of 63 books of legal, ethical and historical writings of the ancient rabbis. It was edited five centuries after the birth of Christ. It is the legal code which forms the basis of

Jewish religious law and it is the textbook used in the training of rabbis."

This anti-social, anti-Christ code, used for training all rabbis, was begun about 200 B.C. and finished (according to Kortzer) in 500 A.D.

Ben Freedman, a Jew who has accepted Christ as his Saviour, says:

"In 1935 for the first time, an official unabridged translation of the Talmud was made into English. The translation from the languages in which the Talmud was originally written, was made by the most competent rabbis chosen by the hierarchy of their co-religionists. It was printed in London by the Soncino Press, and is referred to as the Soncino Edition of the Talmud. A limited number of this Soncino Edition were printed. They were never made available to Christians. By the grace of God, a Soncino Edition of 1935 is available to me."

Mr. Freedman reproduces hundreds of quotations from the Talmud containing the most vile, insulting gutter language aimed at Christ and Christians that diseased and depraved human minds could ever hope to invent.

Christians, deceived by the honeyed words of the "National Conference of Christians and Jews," should read these quotations. They would under-

stand how utterly impossible it is for true followers of Christ to have anything in common with Talmudic Judaism.

Jewry claims Christ to have been a Jew but a very bad, profligate, degenerate Jew.

II.

MODERNISM, an offspring of Judaism, rejects the supernatural element in the birth of Christ. This places the liberal preacher in a precarious position. It is quite natural to find him in the company of the rabbi because their attitudes regarding the divine Saviour are identical.

Ministerial associations under the management of the left-wing National Council of Churches, provide a meeting ground, where pastors and rabbis make common cause, usually on Monday mornings. They plan community interests together, often exchange speaking engagements, and fraternize like buddies. This brings the contaminating touch of anti-Christ into the Church.

The gullible preacher does not know it, but he is putting both feet into a carefully laid trap. He is the victim of a conspiracy to denature, devitalize and destroy the holy Christian faith.

Three Jewish organizations in the United States, above others, direct the infiltration of America's Church life with anti-Christ doctrines — the B'nai B'rith, Anti-Defamation League and the American Jewish Committee. They recently united in issuing a report for circulation among the Jews of the Country entitled "*Facts*," which boasts of bringing large segments of the Church under their control. It explains how both Protestants and Catholics are yielding to this subtle approach:

"Through the newly created 'Division of Christian Education of the National Council of Churches,' the American Jewish Committee and the Anti-Defamation League will jointly have an unprecedented opportunity to aid in the preparation of Sunday School lesson materials, study guides, audio-visual aids, etc. for use in educational activities sponsored by the Protestant churches and organizations."

— Turn To Page 24.

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DEFENDER MAGAZINE

IS AMERICAN LIBERTY DYING ON THE VINE?

A Radio Address

by Clarence E. Manion

NOTE

Early in the Eisenhower Administration, Dr. Clarence E. Manion, former Dean of the Notre Dame Law School, was appointed chairman of the Commission on Intergovernmental Relations — a body of Senators, Representatives and private citizens organized to examine relations of the Federal Government and the forty-eight States.

His removal early this year by Sherman Adams, White House Presidential Assistant, created a sensation bordering on a scandal.

An apologist for Dr. Manion said at the time: "Left-wing columnists and commentators have been gunning for him almost from the day of his appointment."

WHEN A DOCTOR discovers that his patient has an incurable cancer, should he tell that patient the truth? What would you do if you were that doctor? Of course, the doctor could be wrong about the diagnosis. In like manner, I could be wrong in my diagnosis of the deadly disease that now afflicts our American Republic. I hope that my diagnosis is wrong, although I am convinced that it is correct.

In that conviction, I must pass the diagnosis on to you; because while the disease that afflicts the United States is deadly and rapidly progressive, it is not completely incurable — at least at this stage of the illness.

The American Republic has a strong constitution literally and figuratively. It can absorb a lot of punishment and it certainly has. We have debased and debauched the American Constitution with demagoguery, neglected it with selfish apathy, and deliberately infected it with alien philosophies, plagues and panaceas, until it is seriously sick, even unto death.

I carefully checked my diagnosis with hundreds of competent and thoughtful people throughout the Country before this present decision to talk to you about it in public. The near unanimity of agreement is shocking. The major difference of opinion is on the matter of time.

Within the past month, one of the most prominent, patriotic and philanthropic citizens of the United States told me that the last remnants of our constitutional government — our freedom that is — would disappear within the next ten years. To be constructive, your reaction to this disclosure should not spend itself in shocked surprise. To be constructive, your reaction should be righteous, wrathful indignation, the

same kind of indignation that you would feel upon discovering that your confidential trustee had embezzled your life savings.

When the American people wake up to the fact that their inheritance of freedom has been squandered, they will look immediately for a scapegoat. They may find one; but for the proper identification of the guilty culprit, we should all look into the mirror.

Some years ago, I had a client who mortgaged the excellent properties he had inherited from his father, in order to speculate on the stock market. The old man had made his money the hard way, but the son was sure that he could double and treble it, without effort. To make a long story short, the son's speculations were uniformly bad.

When the inevitable foreclosure time rolled around, whom did he blame? Himself? Of course not! He blamed the bank from which he had borrowed the money. To this day, in his estimation, not he, but the bank was responsible for his financial ruination. When we are fixing responsibility for the serious sickness of American Freedom, let us not be too eager to excuse ourselves.

Down at the University of Houston, Texas, there is a beautiful building dedicated to Ezekiel Cullen, who was a distinguished member of the Texas legislature when the Lone Star State was a proud Independent Republic. On the wall of the building is carved this pointed question that Ezekiel Cullen asked more than 100 years ago: "How is liberty to be continued or self-government maintained by those who know nothing of their principles?"

The question obviously answers itself. We cannot expect to maintain liberty and self-government if we know nothing of their principles. This is as true today as it was when Ezekiel Cullen put the question. American liberty and its companion piece American self-government, are now sick unto death precisely because we, the American people, by and large, know little and care less about the principles of liberty and self-government.

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I listened intently to the debates of this year's political campaign and followed all of the discussions very closely in the newspapers; but I have heard little or nothing about the principles of liberty and self-government. This undoubtedly reflects the lack of popular interest in these principles.

Nobody tries to follow popular appetite and popular interest more earnestly than candidates for political office. If American voters were genuinely interested in the principles of liberty and self-government, you may be sure that the politicians would be discussing those principles right now.

Instead, the political discussions center around the alleged failure or success of the federal government to provide general prosperity, to fix adequate prices for farm products, to produce full employment for labor, and to extend old age insurance and medical care to everybody. Are these subjects related to liberty and self-government, or are these the subjects of Socialistic regimentation?

Does the average American citizen now wish to be free, and therefore to govern himself; or does he wish to be made secure by whatever governmental regulation and regimentation is necessary to produce security?

Here is what Thomas Jefferson called "the sum of good government,"—Listen to it: "A wise and frugal government which shall restrain men from injuring one another, which shall leave them otherwise free to regulate their own pursuits of industry and improvement and shall not take from the mouth of labor the bread it has earned."

That's the quotation. Could any candidate for Congress be elected who pledged himself to support that principle? Probably not, and yet Jefferson's statement is precisely the principle of liberty and self-government.

A wise and frugal government would not levy complicated and confiscatory taxes upon all American payrolls, thus taking from the mouth of labor the bread it has earned.

A wise and frugal government could restrain men, either singly or in criminal combination, from injuring one another without telling them what to sow or when and how to reap it.

A wise and frugal government would punish crime; but it would leave men otherwise free to govern themselves according to the Ten Commandments of God, rather than undertake to force universal compliance with ten thousand commandments of government.

Nevertheless, American Government does, or attempts to do, all these things today. Jefferson to the contrary, notwithstanding. Why? Because you and I and others have lost the moral courage that it takes to be free, and along with moral courage we have lost the moral capacity to govern ourselves.

Our constitutions, state and federal, were written to restrict and restrain every branch and stem of American Government in the interest of human freedom. The Founding Fathers realized that men are free only as long as the power of their government is strictly limited. They also realized that such strictly limited civil government could endure only so long as the people living under that government willingly assumed the burden and responsibility of governing themselves.

Shortly after the Federal Constitution was written, James Madison declared that we had staked the whole future of our political institutions upon the capacity of mankind for self-government. This is to say that our constitutional system would cave in when and if we lost our disposition and capacity to govern ourselves.

The principles of liberty and of self-government are thus inextricably intertwined. Only morally strong, self-disciplined and self-sacrificing people can afford the rare luxury of constitutionally limited government. Freedom thus demands self-government, but self-government calls for personal sacrifice and continuous self-restraint.

The government that undertakes to

provide you with economic security must take your freedom and self-government in exchange for that security. To give you economic security government must give you dictatorial regimentation along with it.

There is no unemployment in Communist Russia, nor is there economic insecurity inside of the state penitentiary. Nevertheless, people are constantly risking their lives to get out of both of these places. Once you are committed to the penitentiary or sentenced to live under a dictatorial government, it is very hard to get out. For either alternative, an ounce of prevention is worth a pound of cure.

It is relatively easy to avoid the security of the penitentiary; because crime is a well advertised evil. It is much more difficult to avoid the temptations of dictatorial government; because the approaches to it are now generally accepted as unmitigated blessings.

When our traditionally wise and frugal government transformed itself into a spending, leading source of prosperity and happiness twenty years ago, it served a time notice upon all of its Constitutional limitations which has just about expired. Meanwhile, its outstanding indebtedness has mounted from nineteen billion to more than two hundred and seventy-five billion dollars.


Confiscatory taxes on national income and transactions are now helplessly inadequate to meet the expenditures of what the international politicians hail as our first period of peace in twenty years. Last year's deficit was a piddling three billion. Estimated deficit for the current fiscal year is four billion seven hundred million dollars. Mind you, this is peace-time. If the heralded hot war should break upon us, where, oh where, would the necessary money come from?

At the present time, and for the past twenty years except two, the Federal Government has spent more than it has taken in, in taxes. If you want to know just how much more, all told, then mea-

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sure the purchasing power of your present dollar against the dollar of 1939 or 1936. During this period the Federal Government has literally spent its debts out of the value of the dollars that remained in your pockets after your taxes were paid. This is what is known as deficit spending.

Did any candidate in this campaign propose to outlaw this larcenous practice? On the contrary, the cry is for more spending, not less — both here at home and all over the world.

Somewhere along my almost continuous line of march throughout the United States during the past year, someone handed me a ten word cycle of civilization. I pass it on for what it is worth.

Bondage is the first word, bondage, the place where civilization wakes up. Faith in God is the next word; and then out of Faith comes courage, and with courage men acquire their liberty. Then with liberty inevitably comes abundance, the top of the arc. After abundance comes selfishness, and after selfishness complacency. From complacency comes apathy, and from apathy, dependency, the hand-out stage; and after dependency, back, if you please, to bondage again.

From bondage to bondage in ten easy, fateful steps!

Where are we on that cycle now, my friends? We have long since passed the point where religious faith gave us the courage to acquire our liberty, and the greatest per-capita abundance that the world ever saw.

Where are we now — at selfishness? Complacency? Apathy? Dependency? Are we next door to bondage again?

Do you doubt that the American Republic is seriously sick? Only a courageous revival of moral self-government can save it now. Let us face it!

YOUTH ENDANGERED

COUNTLESS times I have heard parents throughout the country complain that their sons and daughters were sent to college as good Americans and returned four years later as wild-eyed radicals. The educational system of this Country cannot be cleansed of Communist influence by legislation. It can only be scrubbed and flushed and swept clean if the mothers and fathers, and the sons and daughters, of this nation individually decide to do this job. This can be your greatest contribution to America. This is a job which you can do. This is a job which you must do if America and Western Civilization are to live.

—Senator Joseph McCarthy.

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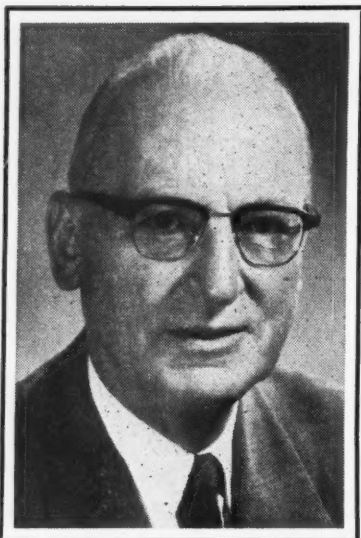
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THE CHRISTIAN'S CHRISTMAS MESSAGE

Sermon of the Month

DR. R. S. BEAL
FIRST BAPTIST CHURCH
TUCSON, ARIZONA

"And all things are of God, who hath reconciled us to himself by Jesus Christ ... To wit, that God was in Christ, reconciling the world unto himself." II Corinthians 5:18-19.

IN THIS SERMON, I want to emphasize four profound words which to me set forth the Christian's Christmas message—"God was in Christ." I can think of no more important statement for consideration at this time of the year.

Without an understanding of what these words convey, Christmas is reduced to a pagan holiday, and the awful commercialism which surrounds it becomes fully justified.

Does the Church of Jesus Christ have a unique relation to this season? Does it have a message different from those outside its fold? What do Christians have to say to a lost and bewildered world at this time of year?

Can it be that Christmas is just another holiday marked up on the calendar of events? Should we think of it merely as a time for the exchange of gifts, of remembrances, of feasting and pleasure?

In a perfunctory sort of way, men of the world talk about Jesus and His birth at Bethlehem, the visit of shepherds and the coming of wise men of the east. But vast multitudes will this year share in the festive season with no

knowledge or understanding of the words, "God was in Christ."

This is where the Church comes in with the real message. The Christian's Christmas message is different because it is supernatural in character.

The story we have to tell is so different, that it extends beyond the reasoning of the natural man. It has to do with God reaching down to man's level. It explains the method God used in "reconciling the world unto himself."

It is a message of supernaturalism, not humanism. Some time ago, there was reported to me these words, addressed by a Minister to his flock:

"Man's life is the world's greatest fact, and therefore I have devoted my time, since I first entered the ministry, to the study of life. My culture has been an attempt to explore literature, as the masters through it, have interpreted life. I have studied philosophy because it is an uncovering to the workings of man's mind. It has been the greatest passion of my heart and mind to understand man's life."

This sort of thing sounds clever to the unregenerate man, but it simply reminds me of the fellow who tried to lift himself by tugging at his bootstraps.

The greatest fact is not man, but God. Nowhere in God's Word are men called upon to believe in themselves, thereby inflating the human ego. Lucifer tried

that by saying "I will." Christians have no place in their thinking for the materialistic concept of a big man and a little god.

In many pulpits, the divinity of man has superceded the message of the deity of Christ. But thank God, the true Christian, instructed in the Word, knows the heart and soul of Christmas truth to be "God was in Christ." As we contemplate what is involved in the real Christmas message, may I remind you that it is a

SUPERNATURAL REVELATION

God has not concealed Himself behind blue skies and distant stars. The Creator has not shut Himself off from His creatures.

The more I think about this glorious time of year and the significance of the day, it is to realize that Christmas actually means the unveiling of God to the vision of man. In the manger of Bethlehem there is focused the glory and love of the infinite God, seeking to make Himself known and understood.

Wrapped in swaddling clothes and nestled upon the bosom of a virgin was a Babe with a mission to solve all of man's problems about God. Man is stamped by nature with a longing to understand Him. This is true in heathen as well as civilized lands.

This yearning may be satisfied by a short journey to a little village in the Middle East. "God was in Christ." The teaching of both the Old and New Testaments is clear as to this great revelation of God in the person of His Son.

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." (John 1:18) The word "declared" in this passage means "led him forth," that is, into a full revelation hath He (Jesus) introduced Him (God).

"Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father, and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." (John 14:8-10)

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I have known of liberals, accusing the apostle Paul of saying too much about Jesus Christ and of exalting Him to a plane He Himself never taught. But what Jesus said about Himself in John 14:10 is exactly what Paul, guided by the Spirit, has revealed concerning Him. Jesus said, "And the Father in me." Paul wrote, "God was in Christ." Paul understood Jesus, even as Jesus understood Himself.

I once read an interesting paragraph from the pen of a fine Japanese Christian Pastor describing the various religious systems of his native land. He said the oldest of the three religions is Shintoism. This is the only one born on the soil of Japan.

Second in age and for centuries first in influence, is Buddhism with its doctrines and philosophy which are woven into the warp and woof of Japanese thought. This religious system came to Japan by way of China about the sixth century.

While these religions differ in many ways, they have one thing in common which is the belief that men become gods.

While Christianity is not as deeply entrenched in Japan as the other two, its supernaturalism is noted in this fundamental difference: Followers of Christ do not expect to reach up and become gods, but instead accept the blessed fact that God reached down. "God was in Christ."

Furthermore, the Christian's Christmas message is one of

SUPERNATURAL SALVATION

It is impossible to divorce Bethlehem from Calvary. These two are different historically and separated by a space of years, but remain eternally linked. The incarnation of God was made for the purpose of atonement and the world's salvation. In the language of another, I would say that Jesus Christ is not only the world's central Figure around whom time revolves... He is the world's only Saviour.

The star of hope for mankind shines gloriously as one of the first magnitude in the opening chapter of the New Testament. "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."

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No sooner was the Babe born than there came the announcement of salvation. He was born to save and in this His birth is marked off from that of all others. The shadow of Calvary fell athwart the manger. "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Here again we see the linking of the incarnation with Jesus' divine Saviourhood. Such was the Christmas message of the angels. There was no question with them as to who this One was. They knew that "God was in Christ." Christmas, as God meant it, has an eternal meaning, a salvation aspect, the provision of a Saviour.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved." Herein is the plain declaration that Bethlehem has a vital relation to the Cross.

Is man worth saving? The incarnation is the divine answer. Jesus came for no other purpose. Such condescension as this calls for a responsive and receptive attitude on our part.

The next thing to which I invite your attention in connection with the Christian's Christmas message is that it is a message of

SUPERNATURAL CONFIRMATION

The birth of the Lord Jesus confirms the promises, ratifies the covenants, fulfills the prophecies and upholds the truth of the Word of God.

There are five chapters in the New Testament which have to do with the story of His birth. These chapters are the first two of Matthew and the first three of Luke. Careful students have discovered that 35 of the 39 books of the Old Testament contribute to these five birth-story chapters. Every character appearing at the birth of our Lord speaks and acts in the environment and language of the Old Testament. Both the Old and New Testaments are woven around His person.

His birth confirmed the truth of what had been promised by God centuries earlier through the prophets. The Old Testament was written from 500 to 1500 years before the divine visitation at Bethlehem, and when He appeared,

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He fit into every crack and crevice of all that had been prophesied.

The prophets predicted the most unusual and impossible thing of all — a virgin birth. Facing such things as these, who can doubt the authenticity of the sacred Scriptures, and who can not see in the birth of Jesus a glorious confirmation of the truth of them?

I often think of what a chemist of international fame said when he told how science corroborated the Bible. Dr. E. E. Slosson declared: "The greatest miracle of the Bible is its chemical accuracy. The book of Genesis says man was made out of the dust. In the dust there are fourteen different chemical elements, and in the body of man there are those same fourteen chemical elements." Who told Moses this, and who told him and other men of old about the coming of a Redeemer into the world? The answer is obvious.

The Christian's Christmas message is also one of

SUPERNATURAL EXPECTATION

The Bible speaks of two advents, two unveilings and two revelations, the first in humility and the other in sharp contrast, for it is to be in great power and glory. "And the angel said unto her,

Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. And he shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1:30-33)

Thus the angel links the manger with the throne, Bethlehem with Olivet, His humiliation with His glorification. Surely our message is not complete without the ultimate hope of the coming of our Lord once again into the world.

I am not setting any date for His appearing, but from all indications the coming of the Lord draweth nigh. Signs multiply and clarify so that we can say that soon the ultimate purposes of God will triumph. The long expected millennium will come supernaturally. The Kingdom of our Lord will not come through the efforts of man or by the preaching of the Gospel. God has ordained it otherwise. The Gospel is to be preached and men are to be evangelized, but the Kingdom is that which will be set up by the personal return of the King from the heavens.

"When in Madeira," wrote a traveler,

"I set off one morning to reach the summit of a mountain. I had a guide with me, and after a difficult climb we had only ascended some two thousand feet when a thick mist was seen descending upon us. I thought we had no hope left but to retrace our steps or be lost; but as the cloud came nearer and darkness overshadowed us, my guide ran on before me, penetrating the mist, and calling back to me ever and anon, saying, 'Press on, master, press on. There's light beyond.'"

"I did press on and in a few minutes the mist was passed, and I gazed upon a scene of transcendent beauty. All was light and cloudless above, and beneath was the almost level mist, concealing the world below me, and glistening in the rays of the sun like a field of untrodden snow. There was nothing at that moment between me and the heavens."

So we, no matter the many trials of this world, can likewise press on, for there is light beyond — the light of His on-coming. Hope is ever beckoning us forward. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Amen and amen.

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He hurried to the hospital, where friends were to gather in the early morning with gifts for sick children. There again he saw only a big empty space, and a similar sign: "If I had not come."

Bewildered, he thought of the worship service at his church and ran there, expecting to join his parents, only to see once more a large vacant lot, and the strange sign: "If I had not come."

Then, as he awakened he understood the meaning. What a loss, and what a difference if Christ had not come!

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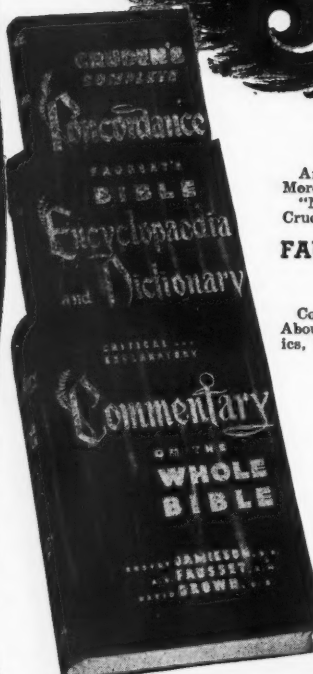
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THINGS TO PONDER

A Christmas Meditation

DR. OLIVER E. WILLIAMS
UNION CITY, PENNSYLVANIA

"But Mary kept all these things, and pondered them in her heart." Luke 2:19.

THE EVENTS of the first Christmas were so many and wonderful that no one seemed to understand fully ... so much was mysterious, unexplainable, perplexing. Some who wondered sought advice and direction, and even consulted Old Testament prophecy. Mary kept all these things in the vaults of memory, that she might ponder them in her heart (the seat of affection), and go over them later. She wanted to weigh the details in her mind, to meditate and deliberate upon the things surrounding the birth of her Child.

This was to be expected of her because of the nature of events. The occurrences were predicted by prophets, prayed for by the holy, desired by the people, announced by angels. The Child was sought by the shepherds and given precious gifts by the Wise Men. It was no wonder that Mary "kept all these things, and pondered them in her heart."

There was first the prediction of the prophets: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6.

Again in Isaiah 7:14: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

Mary would ponder this God-given "sign" of the virgin birth and the meaning of the name Immanuel—"God with us." Most certainly this would have meaning to Mary, and also to every Christian, for if He was not virgin born, He is not Immanuel.

The angel of the Lord appearing to Joseph said: "Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." Matthew 1:20-21.

And in the twenty-third verse, Matthew says that this was done to fulfill the predictions of the prophets. Even the minor details found exact fulfillment, and these things were kept in Mary's heart and pondered.

Again, there was the announcement of angelic messengers at the time of His birth to be pondered by Mary. The angel that first announced His birth said: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Then the angel announced a second sign to be pondered: "And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger." The inn was full and He was therefore born in a stable. Mary, knowing the Scriptures, pondered this sign in her heart.

"And suddenly there was with the

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angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

This first Christmas anthem, sung by the angel choir, has been repeated at Christmas time by the choirs of all churches and is as fresh and inspiring today as when first used on the plains of Bethlehem.

But that was not all. Then came the shepherds with their wonderful reports of, "What the Lord had made known unto them."

"And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child."

Hark! the herald angels sing.
Glory to the new-born King;
Peace on earth and mercy mild;
God and sinners reconciled.
Joyful all ye nations rise;
Join the triumph of the skies;
With th' angelic host proclaim;
Christ is born in Bethlehem.
Hark! the herald angels sing,
Glory to the new-born King.

Finally, the visit of the Wise Men from the East was a thing to be pondered, by Mary, and also by us, at Christmas time.

They laid their offerings at his feet:
Their gold was their tribute to a king;
The frankincense, with its odor sweet,
Was for the priest, the Paraclete;
The myrrh for the body's burying.

Mary kept all these things and pondered them in her heart. May we all do likewise this holy Christmas day. May we also bring our gifts to Him—the gift of self, the gift of love, the gift of service.

Were the whole world of nature mine,
That were a present far too small.
Love so amazing, so divine,
Demands my soul, my life, my all.

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JUDE

A Bible Study

Mrs. Gerald B. Winrod

CORRECTION: An announcement was made in the October Defender that Mrs. Winrod had completed her commentaries on the 21 New Testament Epistles. It was later discovered that Jude had been omitted. A book containing the entire series is now being processed (price \$1.25) on Defender presses.

WE COME NOW to the last of the Epistles as organized and arranged in the New Testament, written by Jude who introduces himself as "the servant of Jesus Christ, and brother of James."

Had he been an apostle he would have probably said so. Other apostles were careful to mention their offices — Romans 1:1, Titus 1:1, II Peter 1:1. No reason could have existed for keeping his apostleship in the background had he possessed it.

There is agreement among Bible students that the writer of this document is the "Judas" of Matthew 13:55. "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?"

He is also the "Juda" of Mark 6:3. "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him."

To recognize Jude as being the "brother of James" is equivalent to identifying him as a son of Joseph and Mary in the same household as the divine Saviour. Only one James can be meant, namely James the Just, brother of our Lord and the first Bishop of Jerusalem. After the death of James, the brother of John, only one man by this

name appears in the records of the early church, Acts 12:17; 15:13; 21:18.

Charles John Ellicott offers this explanation regarding the brothers of Jesus: "The view taken here is that they were brethren in some real sense: either the children of Joseph and Mary, or of Joseph by a former wife, or by a levirate marriage, or by adoption. Which of these four alternatives is the right one will probably never be determined. Jerome's theory that they were our Lord's cousins, children of Alphaeus, is contradicted by John 7:5."

Why did Jude not mention his relationship with Christ rather than James? The answer was stated centuries ago in the "Adumbrations" — to the effect that religious feeling probably deterred him. It is noted that James also refrained from mentioning the same fact in his Epistle.

The resurrection and ascension altered all of Christ's human relationships. This caused His brethren to shrink from claiming kinship after the flesh with a body thus glorified. Nowhere in early Christian literature is any authority claimed on the basis of physical family relationship with the Saviour.

He taught His followers that the lowliest among them might rise above the closest of such earthly ties. The incident described in Luke 11:27-28 is an ex-

ample. For Jude to be "the servant of Jesus Christ" was greater than being His actual brother.

The Epistle is catholic or general because not immediately directed to any particular person, family or church, but to the whole society of Christians present and future.

Matthew Henry regarded it as written for persons "lately converted to the faith of Christ, whether from Judaism or paganism: and it is, and will be, of standing, lasting, and special use in and to the church as long as Christianity, that is, as time, shall last."

Origen stated in the third century: "Jude wrote an epistle consisting of few lines, indeed, but filled with the vigorous words of heavenly grace."

No hint is given as to where the document was penned. There are, however, some indications as to the time. The fact that the destruction of Jerusalem was not included in the instances of vengeance (verses 5 to 7) is a strong reason for believing it was written prior to A. D. 70.

The evils condemned are very much like those which Paul opposed in the Church at Corinth, and we know that his first letter to the Corinthians was penned in A. D. 59. Assuming similar conditions existed in various congregations, it is a safe conjecture that Jude would be working for their correction at approximately the same time.

The Epistle falls into four natural divisions: (1) Salutation, (2) A positive statement regarding the Faith and the necessity of its defense, (3) A negative statement regarding false teachers and teachings and (4) The comfort and assurance of the saints.

SALUTATION

Verses 1 and 2.

The message is addressed, "To them that are sanctified by God the Father, preserved in Jesus Christ, and called." Best authorities render the passage, "To those who are called, beloved in God the Father, and preserved for Jesus Christ."

Here, in the first verse, are two three-fold designations: the writer as "Jude,



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servant, brother" and the recipients of the Epistle as "called, beloved, preserved."

"Mercy unto you, and peace, and love." This is another triple expression. The arrangement is in logical order. Mercy from God to man, peace between God and man, with love in complete control! "Be multiplied," meaning unstinting abundance, enduring without end.

THE FAITH

Verses 3 and 4.

The purpose and occasion of the letter is here stated. "Contend for the faith once delivered unto the saints." The word "faith" refers to the body of doctrine which forms the basis of Christian belief, the broad principles that support the superstructure of the Church — including the inspiration of the Scriptures, the fact of sin, the deity of Christ, the supernatural work of the Holy Spirit in the soul. It is synonymous with the word "Gospel."

This was delivered to the saints, to the church at the beginning of its history, as a complete revelation in itself. It is a sacred deposit to be preserved in its integrity, defended and earnestly contended for.

The Revised Version (not to be confused with the heretical Revised Standard Version), adds the words "for all," making the passage read, "contend for the faith which was once for all delivered unto the saints." No change in its supernatural contents is possible or to be tolerated.

Verse 4 explains why a defense is necessary. The words "of old ordained" means "written about beforehand." False teachers were predicted to come into the flock. Both our Lord and the apostles spoke of them. They were also prophesied in Old Testament prophecy. The meaningful and odious word "la-civiousness" is associated with their persons and teachings.

"Contend" is a graphic word, implying standing over a thing, fighting for its defense. Nehemiah is a good example. He beat off enemies and continued building the wall at a single operation.

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THE APOSTATES

Verses 5 to 16.

The third division is devoted to false teachers invading the early church and setting a pattern for future invasions by similar deceivers. Such people are certain to encounter stern judgment. Their "reward" is sure.

The fact that they come garbed in the livery of the faith will not save them any more than the Israelites, brought out of Egypt, were saved after indulging in iniquitous practices; or angels who rebelled with Lucifer, failing to keep their "first estate" ... or the people of Sodom and Gomorrah whose wicked deeds provoked the judgments of the Almighty.

Jude lumps together the false teachers who pervert doctrine and lead sincere Christians astray and calls them "these filthy dreamers." This appellation is accompanied by a description of the punishment that will be meted out to them.

Observe that, according to verse 8, such apostates are blasphemers who "despise dominion, and speak evil of dignities." They follow a lawless code, rejecting both civil and ecclesiastical superiors, even blaspheming God and uttering slighting remarks about angels which Michael would not make regarding Satan. How like this, is modern liberalism which, in the name of religion and intellectualism, rejects everything basically Christian!

These verses throw light on the mys-

tery of the death and burial of Moses recorded in Deuteronomy. We are told that Satan fought for the body of Moses. This passage is the only evidence extant of any such incident or tradition. According to Origen, the source of this information was a very old book, or piece of writing called "The Ascension," or "The Assumption of Moses." Evidently it was something supposed to be well known to Jude's readers.

Those against whom the true Christian is obliged to contend are compared with Cain, Balaam and Core (Korah). Like Cain, the first great criminal, they murder men's souls. Like Balaam, they are boastful, self-conceited and covetous. Like Core, they are revolutionary leaders against God's revealed truth.

According to the Revised Version, "These are spots in your feasts of charity" should read "hidden-rocks in your love-feasts." Gatherings called "love-feasts" were held on the first day of the week for the singing of hymns and the breaking of bread. The presence of false teachers in these assemblies suggested the perils of hidden rocks to mariners on the open seas.

It is an impressive fact that Jude's entire Epistle resembles Peter's second letter to a remarkable degree. Verses 3 to 13 are almost identical with II Peter 2:1-19. One of the writers must have had access to the text of the other.

Does this reflect in any way upon the fact of inspiration? Certainly not. No more than Moses utilizing historical records in preparing the Pentateuch! In-



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"You may give without loving but you cannot love without giving."

spiration employs mental faculties, instead of destroying them.

Some who carefully examined the two passages have reached the conclusion that Jude is the earlier writer and Peter the copyist. Peter uses the text with a somewhat different object and changes words here and there to suit his purpose.

COMFORT AND ASSURANCE

Verses 17 to 25.

The detailed reference to ungodly leaders in the church closes with verse 16, and gives way to the fourth division, which contains a description of true believers contrasted with the false.

According to verses 20 and 21, to avoid coming under the control of false teachers and teachings, the sincere Christian must "build," "pray," "keep" and "look." Four corner posts, defining the believer's position!

The exhortation to *build* refers to the constructive attitude which the Chris-

tian is expected to cultivate, minimizing small matters, so that heart and mind can be focused on long range objectives of service to Christ's cause.

The exhortation to *pray* refers to the necessity of being equipped at all times with spiritual weapons for the warfare in which the Christian must inevitably participate.

The exhortation to *keep* refers to retaining at all costs the pure and unadulterated faith revealed in the Gospel, never wavering or indulging in compromises that would weaken us and negate our usefulness.

The exhortation to *look* means that the Christian's eyes are to be turned outward, not inward, being always concerned with the fields that are "white unto harvest."

The benediction, or concluding words of the Epistle, is as well known and appreciated by the church as the ending of any other New Testament book: "To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. A-men."

1937. In close cooperation, the "International Missionary Council" sponsored gatherings at Jerusalem in 1928, India in 1938, Canada in 1947 and Germany in 1952.

Other organizations credited with contributing to what has been called "Christian internationalism" included "The World's Evangelical Alliance," "The World's Student Christian Federation," and "The World's Christian Endeavor Union." The YMCA and YWCA also made their contributions.

As early as 1919 churchmen were proposing that "An Ecumenical Church Council" should be formed. Plans were made to launch the program in 1941 but the Second World War interfered.

The stage was set seven years later. On August 23, 1948 the World Council of Churches was constituted at an assemblage in Amsterdam of the Netherlands. Delegates from 147 Churches in 44 different countries assembled, representing Protestant and Greek Orthodox groups. The Roman Catholic Church and certain large and small Protestant bodies remained aloof.

The following paragraph from the constitution of the World Council of Churches adopted at Amsterdam shows the importance its leaders attached to the "Faith and Order" and "Life and Work" movements as predecessors:

"The functions of the World Council shall be: (i) To carry on the work of the two world movements for Faith and Order and for Life and Work. (ii) To facilitate common action by the churches. (iii) To promote co-operation in study. (iv) To promote the growth of ecumenical consciousness in the members of all churches. (v) To establish relations with denominational federations of World-wide scope and with other ecumenical movements. (vi) To call world conferences on specific subjects as occasion may require, such conferences being empowered to publish their findings. (vii) To support the churches in their task of evangelism."

★ ★ ★

THE CONSTITUTION of the World Council also begins with these words which, on their face, appear satisfying:

"The World Council of Churches is a fellowship of Churches which accept our Lord Jesus Christ as God and Saviour."

This confession or *basis* appeared at an earlier time, namely in the doctrinal basis of the YMCA adopted at a meeting in Paris in 1855. But the Paris-basis had an important addition, the words "according to the Scriptures."

ECUMENISM

OR THE PLAIN TRUTH ABOUT THE WORLD COUNCIL OF CHURCHES

NOTE

The following review-editorial, devoted to Dr. David Hedegard's new book, "Ecumenism and the Bible," is one of the most valued articles of its kind ever to appear in *The Defender Magazine*. Members of our reading family are urged to study it with great care.

Dr. Hedegard, a resident of Sweden, enjoys the reputation of being one of the world's leading Church historians. He is the Author of more than thirty books on theological and kindred subjects ... but "Ecumenism and the Bible" is generally regarded as his most important. Published first in Sweden, the present English translation was processed with meticulous care.

THE WORD "Ecumenism" is coined from "Ecumenical" which has come to mean Church union on a world wide scale. The Greek source, *oikoumene*, in Luke 2:1 is rendered "all the world." Students of Church history will remember that important councils in the early centuries of the Christian era were called Ecumenical.

The roots of the movement, as we know it today, reach back to the early part of the present century. A serious effort of denominational collaboration on an international scale was noted in 1910 at Edinburgh when after a decade of planning the first "World Missionary Conference" convened.

Three other organizations followed. "Faith and Order" conferences were held at Lausanne in 1927 and 1937. "Life and Work" conferences convened at Stockholm in 1925 and Oxford in

Had the World Council included this phrase, the meaning would have been clear and satisfactory. Without these words, the confession may be understood and interpreted in many different ways.

On page 16 of "Documents of the World Council of Churches," it is stated, "the basis is not a creedal test to judge churches or persons." In other words, Church groups and individuals affiliated with the Council are free to place their own interpretations on the confession.

Had the words "according to the Scriptures" been retained, there could have been no question but what sincere affirmation of the deity of Christ was intended.

The Council constitution also states: "Those churches shall be eligible for membership in the World Council of Churches which express their agreement with the basis upon which the Council is founded."

What is required then is, that the Churches "express their agreement" with the basis, but the *interpretation* of the words "a fellowship of churches which accept our Lord Jesus Christ as God and Saviour" becomes a private affair.

The men who formulated the basis knew very well that in modern times there are many who call Jesus Christ "God," and use the words in a sense quite different from the Bible. It is sufficient to recall Dr. Harry Emerson Fosdick's sermon, "The Peril of Worshipping Jesus" in which he says:

"I think God was in my mother, the source of all loveliness that blessed us there. And I rise from that with a profound sense of the reality of what I am doing when I profess my faith that God was in Christ." And again: "Of course, the divinity of Jesus differs from ours in degree, but not in kind."

Not even a Unitarian could object to such a conception of Christ's "divinity." The Unitarians reject the doctrine of the Trinity and consequently the deity of Christ. A Unitarian Church took part in the "Faith and Order" move-

ment and at least one of the Churches which constituted the World Council in 1948 was of this group, namely the Quaker organization, the General Conference of the Society of Friends. Their delegate was the well known liberal leftist, Dr. Bliss Forbush.

This branch of the Quakers consists of the "Hicksites," called so after their founder, Elias Hicks, who took the Unitarian position.

It is still more serious that many of the Ecumenical leaders are in reality Unitarians, although belonging to Churches whose confessions state belief in the deity of Christ.

★ ★ ★

DR. HEDEGARD traces the rise of Modernism and shows it to be the cohesive quality between the real leaders, the guiding hands, of the Ecumenical movement. This fact has very often been stated by spokesmen for the World Council of Churches.

Dean Karlstrom, the Swedish Church historian, has written the most exhaustive treatise on the beginnings and history of the movement so far produced. He proves that "the new theology" is an essential prerequisite of the Ecumenical program.

"In some degree the total view and the method of research which developed in the theology of the 19th century also became important as a unifying factor. The new way of thinking which also implied the demand for freedom of investigation caused conflict and division *within* the denominations. But between the denominations and their theologically leading men, the new theology comparatively soon became a unifying factor."

The term "Modernism" is used to denote a force in the Christian world which rejects the Bible as the Word of God and calls into question or denies the fundamental doctrines of the historical and evangelical Faith.

Dr. Hedegard emphasizes that Modernism is comparatively new. Nothing like it was known in the first Christian centuries, the Middle Ages or the time of the Reformation. It is true that the

Bible and its teachings were attacked in those times, but from sources *outside* the Church. The new negative movement *inside* the Church began about 200 years ago but has not been confined exclusively to Protestant Churches.

Among the Roman Catholic modernists, recognized as scholars, were the French Professor Loisy and the Austrian Baron von Huegel, who lived many years in England. Catholic Modernism was officially condemned by the Vatican in 1907.

This means that no Catholic priest or professor in a school can teach doctrines critical of the Bible. The real stronghold of Modernism is in the Protestant Churches.

It has captured theological faculties and seminaries where future ministers are trained. The first leaders were largely professors. Thus the attack came from within, originating in centers of learning.

Pagan authors like Galenos, Kelsos and Porphyrios, who fought Christianity in its early centuries and tried to prove Christ was only a man, the record of miracles a fabrication and the Bible untrustworthy, could never have imagined that their agreements would some day gain the approval of Church authorities.

★ ★ ★

DR. HEDEGARD examines the writings of several Ecumenical leaders for the purpose of showing the real (and in large measure secret) motivation of the World Council. These in-

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clude G. Bromley Oxnam, Henry P. Van Dusen, T. C. Chao, John C. Ben-net, E. Stanley Jones, Karl Barth and others.

A quotation from Oxnam's book, "Preaching In A Revolutionary Age," is cited as an example of the views which he, one of the six presidents of the World Council, holds:

"Hugh Walpole, in *Wintersmoon*, tells of a father and son at church. The aged rector read from the Old Testament, and the boy learned of the terrible God who sent plagues upon the people and created fiery serpents to assault them. That night, when the father passed the boy's bedroom, the boy called him, put his arms around his father's neck, and, drawing him close, said, 'Father, you hate Jehovah. So do I. I loathe him, dirty bully!'

"We have long since rejected a conception of reconciliation associated historically with an idea of a Deity that is loathsome. God, for us, cannot be thought of as an angry, awful, avenging Being who because of Adam's sin must have his Shylockian pound of flesh. No wonder the honest boy in justifiable repugnance could say, 'Dirty bully'."

Dr. Carl McIntire points out that Oxnam makes the statement his own when he uses the word *we*: "We have long since rejected a conception of reconciliation associated historically with an idea of a Deity that is loathsome."

Instead of the Gospel of the Bible, Oxnam preaches a Social Gospel, identifying the Kingdom of God with a social order fashioned on socialistic lines. In his book mentioned above, he says:

"If a faith is to unite men who are resolved to create a better society, it must be a faith the people believe to be realizable. To proclaim that the Kingdom of God is unrealizable upon the earth is to turn the masses from the Master to the lesser leaders who not only envision a society of justice and brotherhood, but who believe such a society can be created in history."

Further along in the same book, he becomes an articulate mouthpiece for the Communists:

"The Russian peasant who was really a serf, became a free man when the land passed to the people and he found opportunity to labor with his fellows, sharing in the benefit of his toil. Thus he is an individual in a collective where decisions are made by the group; but, because of present practice, he farms his own little plot apart from the collective as he sees fit, and so is an individual also outside the collective. But the kulak was liquidated, the land socialized, and any endeavor to return to private ownership of the soil ruthlessly suppressed. Yes, his freedom was limited to that extent, and tragically so. But his children, born to the collective concept, regard private ownership of land as we would regard private ownership of the air..."

It is not necessary to consume time and space in this review, to point out the falsehoods contained in the foregoing piece of Communist propaganda.

The leaders of the Ecumenical movement are men of action, clever and resourceful, with certain well defined objectives in view. And their program,

symbolized by the views of Bishop Oxnam, presupposes a fundamental conflict with the American social order and evangelical Christianity.

★ ★ ★

IF CHRISTIANS generally possessed a clear understanding of Ecumenism in the light of Scripture, they would repudiate the World Council and demand withdrawal on the part of their respective denominations.

The New Testament teaches that the Church, comprising the born again believers of the world collectively, is the true Israel (the called out) of God. Galatians 6:16 and numerous similar passages, makes this clear. "The true Israelite," says Dr. Hedegard, "is now he who believes in Christ."

The people of God, having been made partakers of the divine nature through the new birth, are one family. They comprise the *ekklesia*, those who have been called out of the world and into Christ.

Before our Lord's ascension, He gave His followers a missionary commission of world wide scope. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

But the Gospel of salvation to change men's hearts was intended, and not a social Gospel of political content. True Christians are closely united in spiritual relationship and vision. They are members of one body. Here is a brotherhood with which there is nothing in all the world to compare. A natural unity exists between them.

The Epistles of Ephesians and Colossians speak fully of this family relationship. Believers are urged to "keep the unity of the Spirit in the bond of peace." The unity exists naturally, and needs only to be kept. It is a "unity of the Spirit," produced by an inward work of the Holy Spirit and not external compulsion.

In His great intercession, the Master prayed for unity among the saints, "as thou, Father, art in me, and I in thee." The unity of the Father and the Son is the pattern for the unity of believers.

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"This unity then, does not consist of anything external," says Dr. Hedegard. "That which constitutes the unity of believers is that Christ unites them, and through Christ the Father. It is then inwardly that they will be united, not an outward, artificial way. The unity is, in fact, the work of the Holy Spirit."

The quotation continues: "While the unity consists in nothing external, it is manifested visibly. In His farewell discourse our Lord has also said *what* the world here sees: 'By this shall all men know that ye are my disciples, if ye have love one to another.'"

Unity of Churches is something quite different from the unity of Christians. This may well be expressed in the following way: the unity of believers is the unity of the invisible Church—those whose "life is hid with Christ in God."

On the other hand, denominational bodies are becoming more and more secularized. The vast majority of members are worldly-minded, possessing little Christian knowledge and less Christian experience. It is evident that any unity between such Churches would have nothing in common with the unity of believers.

Dr. Hedegard says: "Even if at some future time all Churches were to be united into one Church, this unity would be something quite different from the unity of believers—the unity for which the Lord prayed in His intercessory prayer, John 17."

Leaders of the Ecumenical movement constantly use John 17:21 as a covering for their efforts. In so doing, they perpetrate a fraud. The text refers to the unity of believers, not a political union of Churches.

It should be added that many Ecumenical theologians who use the text do not believe that Christ spoke the words. Some maintain that the book of John has little historical value. They reject the doctrine of Christ's deity and do not regard Him as being one with the Father (as stated in John 17:22).

★ ★ ★

LET IT BE remembered that Dr. Hedegard's purpose is to study the ideas, and examine the ramifications of the Ecumenical movement, in the light of Scripture. He quotes as his basic text I Thessalonians 5:21, "Prove all things; hold fast that which is good."

DID CHRIST HAVE NATIONALITY?

Dr. Herrstrom's brilliant treatise, from this Defender should be given wide circulation. Order a quantity. Prices: 10 cents the copy; 12 copies \$1.00 or 100 copies \$5.00. DEFENDER PUBLISHERS ... WICHITA, KANSAS.

The following words from the Lutheran Formula of Concord is also quoted as fixing the bounds for the examination:

"The Holy Scriptures alone remains the only judge, rule and guiding line by which all doctrines should be tested and judged as by a touchstone, whether they be good or evil, right or wrong."

A chapter is devoted to denominations and organizations which refuse, on Scriptural grounds, to tend their support to the World Council of Churches.

While liberal leaders of most Protestant denominations have steered their Churches into the movement, "this does not mean that all members of these Churches are adherents," says Dr. Hedegard.

"Most Church members know little or nothing about the Ecumenical movement, and very often they have no idea that their Church is a member of the World Council. It should be remembered that this movement is in no way a movement among ordinary Church members. The Ecumenical movement is almost exclusively a movement among theologians and Church leaders."

In the United States, the largest denominational bodies to resist World Council approaches are the Southern Baptists and Missouri Synod Lutherans. Dr. Hedegard quotes the *Lutheran Witness* approvingly:

"Here then, we have a federation of denominations having divergent religious views. That means that this federation is both unionistic and liberal and therefore far removed from the true ecumenicity of the ancient Christian Church, namely, true doctrinal unity."

The foregoing lines of thought have been reproduced from Dr. Hedegard's book, "Ecumenism and the Bible." But the review is by no means complete. Whole sections have had to be passed over for lack of space.

Christians of all denominations, including members of both Clergy and Laity, need the wealth of information, instruction and admonition poured into these 260 pages. Considering the time, effort, research and content which they represent, the publisher's price of \$2.00 (postpaid) must be considered reasonable.

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DR. HOXSEY BRINGS JOY TO POWELL FAMILY



Mr. and Mrs. A. N. Powell, broken hearted parents shown in the above picture with Dr. Harry M. Hoxsey, brought their fifteen year old son to the Hoxsey Cancer Clinic of Dallas, Texas on August 18, 1954 . . . hoping, praying to find relief from cancer (Hodgkin's Disease). The letter reproduced below explains how their prayers were answered.

IT WAS discovered in July of this year that Newton Powell of East Point, Georgia was a victim of one of the most deadly types of cancer known to medical science — Hodgkin's Disease.

How his parents came to use the Hoxsey cancer treatment, and the results enjoyed, is explained in their testimonial, published herewith.

Newton is shown in the accompanying picture with his father, mother, sister and Dr. Hoxsey. His deliverance, after being pronounced incurable, establishes even more firmly the therapeutic value of the Hoxsey treatment.

By special permission The Defender is able to present the case history of this patient from the files of the Hoxsey Cancer Clinic as compiled at the time of his examination. This will be followed by a signed statement from the parents.

History of the Case:

August 18, 1954. Case Number G-3518. Master Newton Powell (A. N. Powell, father, mechanic Delta Airlines). Age 15½ years. Student in school.

Chief complaint: Glands, right and left side of neck. Date of original complaint: April 1954. Diagnosis: Cancer.

By whom: Lamont Henry, M.D. Was there a biopsy? Yes. Right side of neck negative; left side malignant.

Narcotics: No. Alcohol: No. Tobacco: No. Appetite: Fair. Sleep: Poor. Nerves: Extremely nervous.

Chest: Shortness of breath. Back: Occasional pain in lumbar region. Liver: Enlarged. Bowels: Constipated. Surgery: Tonsils and Adenoids removed when 8 years old. Note: Patient has had nausea and vomiting, but none at present. General condition: Poor, bed patient.

Early Symptoms:

In April 1954 patient developed sore throat. R. P. Tucker, M.D. saw patient three times, gave three injections of penicillin. Case diagnosed sore throat,

which went away, but patient did not seem to improve.

Then taken to Paul Cobb, M.D. Ten days later began to complain of being tired, appetite failing. Dr. Cobb treated him at home one week for virus of the muscles. Patient had all-over-ache and skin felt peculiar. Then hospitalized at Crawford W. Long Hospital of Atlanta, Georgia for five days covering complete check up and series of X-ray pictures.

By this time, patient had begun to complain in lumbar and left hip. Dr. Cobb thought patient might have pulled left kidney loose. Urinalysis and all blood work showed negative.

Dr. Samuel Anderson, psychiatrist, told Dr. Cobb he felt there was some physical wrong that was causing patient to be so extremely nervous and upset. Dr. Cobb called in Dr. Edwin C. Evans, diagnostician, who wanted to run further test, but it was decided to let patient return home for rest. Patient did not rest at all and one night parents called Dr. Cobb, who told them there was nothing more he could do and suggested Dr. Anderson be called again.

Dr. Anderson advised patient be taken to a bone and muscle specialist, Dr. Sanderson, of Atlanta. He made series of X-rays and all showed negative. Patient next referred to Dr. Simpson,

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neuro-surgeon; examination for tumor of spine or brain, found nothing. Called Dr. Anderson, Dr. Cobb and Dr. Sanderson, and all agreed patient should be sent to Dr. Lamont Henry, head intern at Crawford Long Hospital and a diagnostician, who hospitalized patient on June 12, 1954.

Dr. Charles Halloway was called to remove lymph node from right side neck. Biopsy report negative. Made complete series of X-ray pictures, all showed negative. Patient hospitalized ten days for these tests. Then sent home for about three weeks, no improvement, no rest, no appetite.

Patient taken back to Dr. Henry July 17, 1954. Lymph node left side neck swollen. Called Dr. Halloway, made appointment to remove this July 19, 1954. Biopsy report:

Hodgkin's Disease.

Dr. Henry told family this was fatal and that no cure existed. Placed patient on Cortisone for two days. Told family the ailment could be slowed down, keep patient comfortable, but no cure could be expected.

On July 28, 1954, Emory Hospital of Emory, Georgia, under Dr. Huguley, head of cancer research, did complete examination and agreed with Dr. Henry. Diagnosis: Hodgkin's Disease.

Gave patient three injections of nitrogen gas, one daily for three days. Doctors told parents life expectancy did not exceed one year. Thereupon it was decided to bring patient to Hoxsey Cancer Clinic in Dallas.

East Point, Georgia
November 3, 1954

TO WHOM IT MAY CONCERN:

No one will ever know the sadness that pierced our hearts and the helpless feeling we had, when the doctors told us our son had Hodgkin's Disease and that it was fatal, there being no known cure.

He was 15 years old and had been the picture of health until last April. He weighed 135 pounds and went out for track in high school. When he stopped track on the first of May, he began to complain of being tired and aching throughout his body.

We took Newton to a number of doc-

tors for examinations and treatments. He was in and out of doctors' offices and hospitals for weeks. The entire record of these experiences is now in the files of the Hoxsey Cancer Clinic.

One doctor told us, at the beginning, that we were pampering the boy too much and to send him back to school. We did so and the teachers brought him home in an hour, so weak and white that he could not stand up.

As time went on, we became desperate. None of the doctors could find what was wrong or do anything to help. We had been to so many doctors, all supposed to be among the best in Atlanta, and during the entire time the boy got worse. He could not eat or sleep, kept losing weight and suffered constant pain.

We took him back to Dr. Lamont Henry several times, and the last time because the left side of his neck was badly swollen. Dr. Henry called in another doctor and made arrangements to have the lymph gland on the left side removed. This was on a Saturday and the operation was performed the following Monday.

We waited all week to hear from the test and being almost frantic, decided to call Dr. Henry. He was out of town and we talked with Dr. Halloway who told us it was one of the rare blood diseases, but they did not know which one yet, and that Dr. Henry would tell us Monday. The first thing Monday we took the boy back to Dr. Henry's. He layed on a couch in the front office while the doctor told us, in his private office, what they had found. He said it was Hodgkin's Disease and there was no cure for it.

All this time the boy was anxious to know what was the matter with him. The doctors had been quite mysterious. He knew how he felt and was in great pain, always trying to explain his feelings. They made him believe that they thought he was imagining his condition, until they finally found the trouble. He was so nervous and pitiful that we could hardly stand it to look at him. Then Dr. Henry told us they could give him some X-ray treatments and Cortisone to slow the disease down, but nothing more.

He had his first X-ray treatment that day at Crawford W. Long Hospital. When we brought him home, our hopes seemed to be shattered. He was so sick

MEDICAL LITERATURE

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The Hoxsey, Lincoln and Koch systems summarized as to theory and practical results. A gripping explanation of how and why the founders of the systems are being persecuted.15

DEAR DAD

The complete text of a letter from Charles W. Tobey, Jr., written a short time before the death of his father—late Senator from New Hampshire. Mr. Tobey tells the story of his cure of lung cancer after having been given up as hopeless. The Lincoln Bacteriophage was used to effect the deliverance.10

DR. HOXSEY ANSWERS "TIME"

When "Time" magazine published a recent smear attack upon the Hoxsey cancer treatment, Dr. Hoxsey composed a comprehensive answer which placed the editors on the defensive. No attempt was made to refute the facts as he presented them.10

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after the treatment that our hearts ached to help him. We took him back to Dr. Henry the next day, for the second, and at the same time asked if there was anything, anywhere in the world that might help our boy. No encouragement was given us.

By that time Newton's weight was down to 94 pounds. We cannot find words to describe our feelings the next few days. Our Pastor was with us as much as possible. We prayed and many, many Christian friends were also praying.

We asked God if, in His great wisdom, there was any place where help might be found and if so to direct us there. Then suddenly it seemed as if all of our black clouds became clothed with silver linings. Things began to happen which, looking back, we can see were answers to prayer.

A friend was out of town on a business trip. He started up to his hotel room and stopped at a newsstand to get something to read. His attention was drawn to the August (1954) issue of *Man's* magazine. Its lead article dealt with the Hoxsey Cancer Clinic of Dallas, Texas. In a matter of hours he had the information in our hands.

We read the article at 11 o'clock that night, August 16th and by 4 A.M. our son's father was on a plane headed for Dallas. He talked with Dr. Hoxsey and explained Newton's condition.

Dr. Hoxsey said he could make no promises beyond the assurance that members of his medical staff would do their best. Our boy's father got home the night of the 17th and we started packing at once to leave for Dallas on the next 4 A.M. flight.

The Delta Airlines gave us passes. Our funds were depleted by doctors' bills but Dr. Hoxsey told us not to worry. The big thing, he said, was to try to save our boy's life. They had to put him to bed because he was too weak to stand up.

Dr. Staffa of the Hoxsey staff exam-

ined our boy and prescribed the medicines to be used in connection with the treatment. They gave us a chart and a three month's supply. We were also instructed regarding diet.

Within a week Newton was eating and sleeping much better. The pain was gradually leaving. Such progress we never dreamed possible. It is impossible for us to describe the joy that flooded our souls as we watched the dear boy improve and gather strength from day to day.

He has gained 23 pounds, attends

Sunday School and Church services in the usual way and has now started back to high school.

As this letter is being written, we have just returned from Dallas for a check up. The report is entirely encouraging with no indications of anything to cause us the least worry or anxiety.

We cannot be thankful enough to God for using dear Dr. Hoxsey and his wonderful institution for bringing about the answer to our prayers.

(Signed) Mr. and Mrs. A. N. Powell

THE HUMAN BODY

"I will praise thee; for I am fearfully and wonderfully made." (Psalm 139:14)

WE THINK of the marvels, the wonders, of the universe and the marvels of the animal kingdom, the mineral kingdom, the vegetable kingdom, the bird world, and the astronomical realms. We think of the marvels of the mechanical world that almost awake in us a primeval faith in magic, marvels which annihilate distance, make ice in the tropics, grow oranges in the snow, make art to rejoice and science to exult.

Greater than any of these is the human body. Wonderful the framework, with two hundred bones in the framework, not counting the bones in the ears; more durable than steel, with every joint tightly enclosed, moving in a constant bath of oil and producing its own oil. Wonderful the body's running gear—the muscles—with its system of coordinate contractions among different groups of muscles. Wonderful the breather system of the human machine, starting at the nose, with the thermostatic control—the lungs and skin. Throughout every portion of the skin are found millions of tiny glands.

A most marvelous fact about the human body is that its life is not a single

thing. It is made up of an immense number of individual units, microscopic in size, each having a structure of its own, a function of its own, a life of its own. So small are they and so numerous that in a drop of blood as large as a small pinhead, there are five million of them.

Is any pump as perfect as the human heart which, when properly cared for, stays on the job, miraculously efficient in spite of the punishment it takes, making 4,320 strokes and pumping 15 gallons of blood an hour? In one year the heart beats 40,000,000 times, with no rest except between contractions. In the heart are 100,000 miles of blood vessels—a vast system through which the blood flows regularly.

Is any telegraphic mechanism equal to our nervous system? Is any radio so wonderful and so efficient as the voice and the ear? Is any camera as perfect as the human eye? Is any ventilating plant as wonderful as the nose, lungs and skin? Can any electrical switchboard compare with the brain? Is any cable as worthy of wonders as the spinal cord? God's masterpiece—the human body—is the most exquisite and wonderful organization that has come from the divine hand.

—Robert G. Lee, D.D.

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REV. LOREN FRANK

A letter from Rev. Loren Frank, Chaplain of the Corning Research Hospital of Corning, Arkansas — a man loved and respected by all patients.

Corning, Arkansas
November 16, 1954

Dr. Gerald B. Winrod
Wichita, Kansas

Dear Dr. Winrod:

In a few weeks 1954 will be history. Looking back across the year, I feel that my experience has been priceless.

I spent the first part of the year in a building program with a Church that I was pastoring. Then quite unexpectedly a new and different kind of work opened before me as Chaplain of the Corning Research Hospital. This is a ministry that I thoroughly enjoy.

Oh the suffering, broken bodies that are brought here! The hospital staff tries to help everyone, and succeeds in most instances. I visit all the rooms every day, having prayer and Bible reading with the patients.

We are rebuilding both souls and bodies. To see sufferers sent home cured in body and blessed in soul is even more thrilling than to see a Church building project brought to completion.

I am praying that people everywhere will come to understand the benefits of Bacteriophage or Lincoln therapy. The results witnessed here are exceeding anything I ever thought possible.

As you know, everything in connection with the work is being transferred from Corning to Atlanta, where we al-

SCHIRMER STAFF MOVES TO ATLANTA

ready have a nice clinic established and operating.

Many blessed memories will always be associated with Corning, but greater opportunities for helping sick people, by the Schirmer methods, are opening in the larger Georgia city.

Groups of influential citizens have been calling Dr. Schirmer in that direction for a long time. He is administrator of the new Atlanta clinic (located at 20-11th Street N. E.) in the same capacity that he has served the hospital here at Corning.

We expect the transfer to be completed by the first of the year.

Yours in His Service,
Loren Frank

Says he is feeling fine, working every day, and hopes others will benefit from a knowledge of his experience at Corning Research Hospital.

Tamarack, Minnesota
October 31, 1954

The Defender
Wichita, Kansas
Gentlemen:

I am writing you regarding the Schirmer treatments received at the hospital in Corning. Before going there I underwent an operation at a large hospital in Duluth, Minnesota.

After the operation they told me I had carcinoma of the pancreas, stomach and colon and that I had only a short time to live.

Information reached me about the

work being done at Corning and I decided to go there. I had been operated on July 27, 1952 and started treatments under Dr. Schirmer February 23, 1953 and finished April 19, 1953. I am still very much alive, feeling fine and working hard every day.

If others benefit from a knowledge of my experience, I shall be very glad.

Yours sincerely,

George Strom

From the files of the hospital: George Strom, age 55, admitted February 23, 1953 with diagnosis of carcinoma of pancreas and infectious hepatitis. Discharged April 19, 1953 and improvement has continued.

Brought to hospital in ambulance. Complete change for the better within three weeks. Cannot praise the Bacteriophage enough! Now released.

Corning, Arkansas
September 24, 1954

Rev. Gerald B. Winrod
Wichita, Kansas

Dear Sir:

I read every issue of The Defender Magazine and think it is a wonderful paper. People are helped both spiritually and physically by reading it. I learned about the Corning Research Hospital in this way and decided to come here.

I entered on July 30, 1954 and was brought in an ambulance. I had lost the

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use of my feet and my hands were deformed so badly that I could not feed myself. My sister had to comb my hair, dress me and look after me in every way. Arthritic pain filled my whole body. I hardly cared to keep on living.

Three weeks from the day I entered the hospital, I walked off the premises to become an out patient. I now walk back and forth from the room where I stay, over to the hospital to take my Bacteriophage treatments. Today I am going home.

There isn't anything too good that I can say about the Bacteriophage. It has done what my doctors at home said could not be done. All my praise is not enough.

I feel that God is really in the work here. The Christian spirit in which everything is done is wonderful.

Sincerely,

Miss Martha V. Hopkins

From the files of the hospital: Martha Hopkins, age 73, admitted July 30, 1954. Arrived by ambulance. Admitted with diagnosis of Rheumatoid Arthritis, pathology of stomach and colon. Patient could not close hands due to stiffness; confined to bed due to arthritis. In about 10 days, patient was able to walk around room and was discharged from hospital August 21, 1954 and continued daily treatments until September 24th, 1954. Patient has shown continued improvement.

Says he is a different man. Believes that Lincoln Bacteriophage has made him completely over and extended his life by many years.

Akeley, Minnesota
November 2, 1954

Dear Dr. Winrod:

I want to write you about my experience at the Corning Research Hospital. I can truthfully say that I am a different man.

It was on September 17, 1952 that I entered the hospital, and came away January 24, 1953, a well man. I had cancer of the large intestine and a goiter in my throat. My heart was enlarged on the right side and there were other minor ailments — all of which were cured during my stay at Corning.

I had been doctoring seven or eight years and kept getting worse. None of them could find what was wrong with me. Finally I went to a health clinic at Jamestown, North Dakota. They did not know what to do for me and suggested that I go to Dr. Schirmer. I was having dizzy spells and an awful thumping down my left side in the region of the cancer. I lost 31 pounds during the four months before going to Corning.

I can thank Dr. Schirmer for being alive today. There isn't a finer and more honest man in the world.

Yours very truly,

Levi Anderson

From the files of the hospital: Levi Anderson, age 62, admitted September 17, 1952 with diagnosis of pathology of stomach and colon with a mass in the lungs. Became ambulatory September 23, 1952. Has shown continued improvement. Discharged January 24, 1953. Improvement has continued.

Seven year old boy successfully treated by Schirmer methods for leukemia. Parents praise Lincoln Bacteriophage as administered under Dr. Schirmer's direction.

Richey, Montana
November 5, 1954

Dr. Gerald B. Winrod
Wichita, Kansas

Dear Dr. Winrod:

I would like to tell you about my son Richard, who was treated for lymphatic leukemia at Corning and how he is getting along now.

• He had been ailing for quite a while, but we did not know what to do for him.

These were the symptoms: no appetite, tired, lacking in ambition, an unusually lot of perspiring, a very offensive odor, swelling in neck and glands, large nodules on neck and under his arms.

On February 28, 1952 Richard started taking Bacteriophage treatments at the Corning Research Hospital under the supervision of Dr. J. S. Schirmer. After about three months of treatments, the findings in the laboratory showed that his blood count was back to normal and he was free from all the above mentioned symptoms.

This occurred in 1952 when Richard was seven years old and he has never had a sign of any of the trouble coming back upon him. He is in perfect health and has the hearty appetite of a normal growing boy, goes to school and shows good marks on his report card.

I thank you, Dr. Winrod, for the information which you give out in The Defender for it was in this way that we learned about the treatments that saved Richard's life.

Faithfully yours,

Simeon P. Tieszen

From the files of the hospital: Richard Tieszen, age 7, admitted for treatment February 28, 1952 with the diagnosis of leukemia. By May 1952, blood counts were beginning to show normal. Patient was discharged from treatment September 17, 1952 and is symptom free to this date.

NOTICE

The same systems of treatment and standard of service for which the Corning Research Hospital has become well known ... are being continued and expanded at the new Clinic in Atlanta, Georgia.

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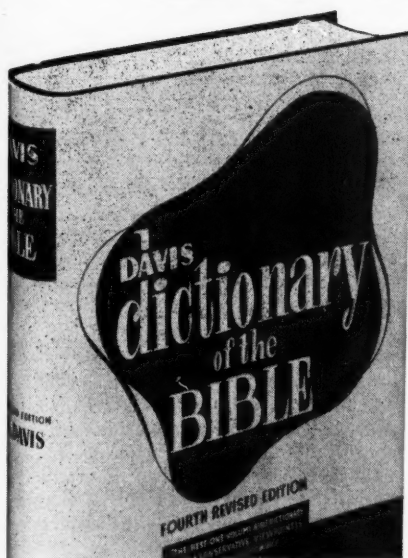
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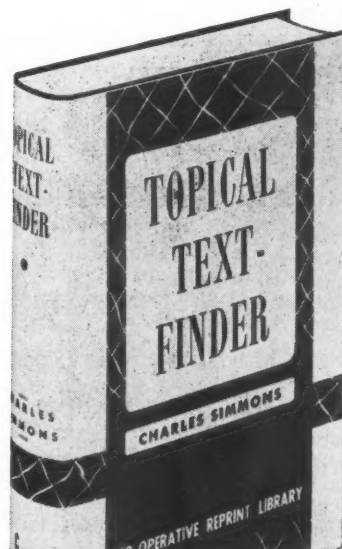
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MISSIONARY TRAVELS TO BETHLEHEM

DR. JOHN R. TURNBULL
DIRECTOR MIDDLE EAST DEFENDER MISSIONARY WORK
BEIRUT, LEBANON



HAVING JUST returned to Beirut from a trip by automobile to Jerusalem and Bethlehem, we wish to share the experience with members of the Defender Family. What you are about to read will be in the nature of a missionary travelogue through Bible lands.

Our first major stop was at Damascus, where we spent the night with missionary friends and looked after certain matters relating to Syrian students attending the Defender Bible College at Beirut. The Abana River, associated with Naaman the leper, still flows into Damascus and we also crossed the Pharpar (see II Kings 5:12) a short distance outside the city limits.

The next stretch of road south to Dera'a was through open country with few villages. Large herds of camels grazed on the undulating plains just as they did when the Magi came from the East guided by the Star.

THE LAND OF GIANTS

Dera'a is known in the Bible as Edrei, the capital of Bashan, which was occupied in ancient times by a race of giants. The city, discovered in 1860, baffles descriptive powers. After passing through a small court, one goes underground into colossal caves which open into a spacious subterranean city.

The People's Bible Encyclopedia says: "This remarkable subterranean city was presumably hollowed out to receive the population of the upper town in times of danger ... The average depth of the city from the surface of the ground is about seventy feet."

This territory is mentioned in many Scriptural passages, including Joshua 12:4-5; 13:12; Deuteronomy 3:19; Numbers 21:33-35. Og, king of the

giants, was defeated and slain here. He is described as "Og, king of Bashan, which was of the remnant of the giants, that dwelt at Ashtaroth and at Edrei."

This human monster ruled over sixty cities (Joshua 13:30). He was defeated at Edrei (Numbers 21:33; Deuteronomy 1:4; 3:1-3; 29:7; Joshua 2:10). His walled cities were taken (Deuteronomy 3:4-10). Moses speaks of his iron bedstead, nine cubits long by four broad, which was preserved as a memorial in Rabbath (Deuteronomy 3:11). Og was the last representative of the giant race of the Rephaim, first mentioned in Genesis 14:5.

I have been for years curious to know more about these strange people, their habits and the place they occupied on the historical stage. Having read about the huge grave monuments (dolmen), I wanted to see one. Hearing that a search near the village of Kefr Yuba might be rewarded with success, we decided to go there. The place proved difficult to find. It was off our route to Bethlehem.

But after an extended search, we came to the top of a ridge, and outlined against the skyline was a dolmen, a grave monument of giants who lived in that area millenniums ago. We parked the car and covered the remaining distance on foot. I cannot describe the thrill that swept over me.

The easiest way to describe a dolmen

is to think of a gigantic table made of three enormous slabs of stone. In all, we counted about thirty. Some had fallen apart. A photogenic nanny goat stood complacently on top of the largest monument. These stones give silent proof of the great antiquity of man in that area, establishing once more the validity of God's Word.

What is the meaning of these dolmen? It is my opinion that they constitute the graveyard of the early giants. History says that giants erected them. The Bible says that giants lived in that area. I enjoyed standing on top of one of the dolmen, thinking about the marvelous accuracy of the Bible.

A TRIP TO GADARA

Another thrill awaited us. I had been told that a good view of Lake Galilee could be obtained from a village called Um-Qeis. More than two hours were required to cover 20 miles. The modern Um-Qeis marks the place where the once beautiful city of Gadara was located. Standing on that hilltop, we could see blue Galilee five miles southeast.

We associated this body of water in our thinking, with many hallowed events in the life of the divine Saviour. Gadara, where we were standing, was one of the cities of the Decapolis.

Only the night before, Mrs. Turnbull and I read about it in our devotions. "And there followed him great multitudes of people from Galilee, and from Decapolis." (Matthew 4:25)

The story of the demoniac of Gadara, from whom Christ expelled demons numbering legion, also came to mind. This man lived "in the tombs." After his deliverance he returned, clothed properly, and in a normal mental state.

We wondered about the tombs. The ruins of the great amphitheater and other buildings were in evidence. Pillars of temples were scattered along the road leading to the village.

As we drove away, reaching the outskirts, my attention was drawn to a mass of solid rock on the hillside, in which a passage had been cut a yard wide. I stopped the car and made an inspection. Looking down, I saw an entrance to a tomb. The man of the story was living in such a place when Christ came that way and had mercy on him.

Instead of taking the main highway from Irbid, south to Amman, we chose to follow the inland route through ancient Gilead by way of Ajlun and Jerash. The latter is old Gerasa, another city of the Decapolis. It was very rough going. In places there was only a rocky trail. We climbed many a mountain

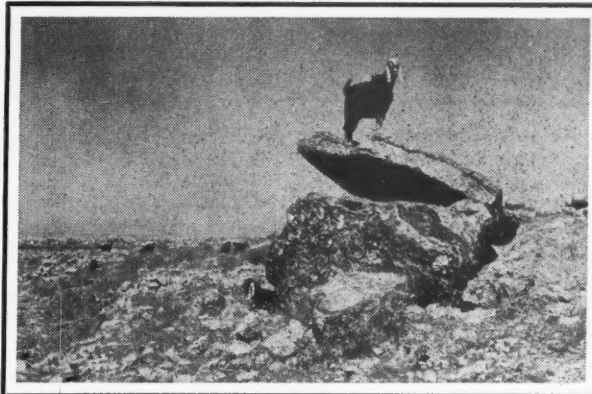
BROTHERHOOD WEEK

If your Pastor makes nauseating compromises with the powers of anti-Christ during so-called "Brotherhood Week" each year, be sure to place in his hands a copy of Dr. Herrstrom's booklet, "DID CHRIST HAVE NATIONALITY?" Price: 10 cents each; 12 for \$1.00 or 100 copies \$5.00.

DEFENDER PUBLISHERS
WICHITA, KANSAS



Mrs. Turnbull, shown giving the missionary message to a group of Arab women. The one standing at the right, nearest the camera, accepted Christ as Lord and Saviour.



A photogenic goat was standing on this dolmen when Dr. Turnbull snapped the picture. Members of an ancient race of giants put these stones in their places.

ridge to reach Amman. There we stayed for the night with missionary friends. Amman is "Rabbath of the children of Ammon" where Og's bedstead was taken after its regal occupant had been slain.

From Amman to Jerusalem by way of the deep Jordan gorge at Jericho is two hours by car. Archaeological work had ceased for the season opposite the spring made sweet by Elisha. The guard showed us around.

We looked into the deep pits dug by eager archaeologists and saw walls of seven cities, built one upon the ruins of another. They now claim Jericho to be the oldest walled city in the world. It is enough for us to know that the remains of the city of Joshua's time, are still there. The Bible contains a true record. The spade of the scientist confirms its claims.

★ ★ ★

AND NOW, best of all, I want to report some of the doors of missionary service that opened before us on the trip. It was our pleasure to witness many acceptances of Christ as Saviour.

On our first morning in Jerusalem, Mrs. Turnbull and I started off alone in the faithful Defender missionary car north, along the main highway of the Hashemite Kingdom of Jordan. Every few minutes we passed some place of Biblical interest.

First came Nob, where David ate shewbread. Half a mile further, we reached Gibeah, home of King Saul and the youthful Jonathan. An airfield now graces the Roman road along which Jesus traveled.

We wanted to make sure on which hill Samuel lived at Ramah and stopped

to make inquiry of a group of ladies standing in the yard of a half finished stone house. They were friendly and Mrs. Turnbull began at once witnessing to them for Christ, speaking fluently in the Arabic tongue. Other women came from various directions and formed a semicircle. One held a little boy in her arms.

We were very happy when the lady of the house — an intelligent, tall woman in graceful Holy Land garb, then and there accepted Christ as her Saviour.

Our goal for the morning was Ramallah, ten miles north of Jerusalem. Some believe it was the home of Joseph of Arimathea, who contributed his family tomb for the burial of Jesus.

We made our way to a school, the principal of which is a bright young Arab Christian. She invited us to speak to the children. Mrs. Turnbull taught them to sing a new, lively chorus. Then I gave a simple message which she interpreted, sentence by sentence, into Arabic. I made a straight, simple appeal to accept Christ and 34 professed to do so. I love talking to boys and girls.

After attending to certain other missionary duties, we started back to Jerusalem. Our next place of service was to be the "little town of Bethlehem." Approaching the place, we saw the old Roman road over which Mary and Joseph no doubt traveled on donkey back.

Mary was weary. Joseph, with understanding heart, was tender and careful. Reaching Bethlehem, we parked the car in the town square, near the Church of the Nativity. Tradition says this is where the manger was located.

Hallowed Bethlehem where "the Word was made flesh and dwelt among us ...!" "And we beheld his glory, the

glory as of the only begotten of the Father."

Five minutes walk brought us to the home of an old friend, an Arab Pastor whom I had known many years. We were taken to the place where Mrs. Turnbull was to address a group of women. Forty-eight had gathered. They were attractively dressed in typical Bethlehem garments and sat on little stools. Their smiles broadened when Mrs. Turnbull began to speak in perfect Arabic. I took no part in the service except to pronounce the benediction.

Without undue urging, eleven women, all about fifty years of age, raised hands for prayer, rose to their feet, came forward and publicly accepted Christ as Saviour.

After performing other tasks of a similar nature, we left with a feeling that the Lord who "stooped low at Bethlehem to visit the human race" had been glorified. On the return route to Beirut, we availed ourselves of many missionary opportunities ... and found everything in good condition at this, the hub of Defender missionary work of the Middle East.

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FROM PAGE 2

"Close cooperation is maintained with the 'Department of Education of the National Catholic Welfare Conference' in Washington, D. C. Educational material was made available to that organization for use in more than 150 Catholic high schools throughout the country. A teachers' unit on the history of Jews in America, to be utilized in connection with teacher training in the Catholic University of America, has been completed with the cooperation of the Anti-Defamation League."

The American Jewish Year Book for 1952 says:

"In 1950, however, we shifted our emphasis somewhat from the previous concentration on religious textbooks and text materials to leadership education and teacher training, particularly in the Protestant field. We participated in seminars conducted for denominational and inter-denominational groups of teachers and supervisors. Arrangements have been completed with the newly created Division of Christian Education of the National Council of Churches whereby the AJC and ADL will jointly have an unprecedented opportunity to aid in the preparation of lesson materials, study guides and visual aids for educational programs sponsored by the Protestant organizations."

This infiltration of the Church by anti-Christ doctrines accounts for its spiritually weakened state. When Modernism rejects the supernaturalism of Christ's birth, it is driven to the Judaistic position of presenting Him as the bastard son of a Jewish harlot since conception took place out of wedlock.

III.

Perhaps the most pitiful group guilty

of attributing nationality to Christ, are the sincere evangelical Christians who, having heard it said over and over again that "Christ was a Jew," accept the idea predigested like they do their breakfast cereal. Many well-meaning people have fallen into this error.

They believe in the virgin birth but have not thought through on what it means to accept the fallacious idea that their Lord was, in any way, bounded by human nationality. All attempts to pull Him down to human levels must be rejected.

Those contending that Mary was His mother, have a person on their hands whom they can claim to be only part Jewish. Since there had been some mongrelization in the lineage of Mary, she herself was not a full-blooded Jewess. Thus, Christ would have been less than half Jewish, probably about one-third. Of what was the other two-thirds?

The fact that in the Scriptures, nationality is usually reckoned according to the father's lineage, also rules out the idea of Christ being Jewish.

Those who profess to accept the virgin birth and still say that Christ was a Jew, are assuming, without Scriptural support, that He received His human nature from Mary.

This introduces a new difficulty. Since Mary was a "fallen" human being like all the rest of Adam's posterity, she therefore had a depraved nature. This being true, she could not transmit to Christ anything but another fallen human nature. She could have only given us a Christ who was Himself a fallen creature, needing redemption. Thus the world would be left without a Saviour.

BORROWED FROM PAGANISM

The idea that Mary gave Christ part of His nature was borrowed from pagan mythology. Greek and Ro-

man mythologies created imaginative characters as the offspring of divine and human beings — demigods, hybrids, who were half men and half god. Appollinaris embraced this error. Concerning his teachings, Newman says:

"He thought it absurd to speak of Christ as wholly God and wholly man. He is rather a mixture of God and man. This view he illustrated without irrelevant intent, by the case of hybrid animals."

If Christ had received His human nature from Mary, He would have been just what Appollinaris suggested, a hybrid, half human and half divine.

I believe that attributing nationality to Christ is nothing short of blasphemy. It robs Him of the glory which is rightfully His. It drags Him down to the level of the monstrosities created by pagan mythology.

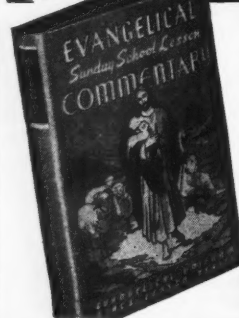
A careful examination of the Scriptures dispels the errors and difficulties created by falsely attributing nationality to God. The Bible leaves no doubt that the body and the human nature of Christ were brought into being by a creative act of the Holy Spirit. We are told that when Christ came into the world, God "prepared" a body for Him.

"Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me." (Hebrews 10:5)

"We are sanctified through the offering of the body of Jesus Christ once for all." (Hebrews 10:10)

This "body" was "prepared" by a special creation of God, not by Mary. The Scriptures are clear on this matter. Here was a new creation — a body prepared by God for the second Person of the Trinity. Christ therefore had a perfect human nature. He was a human being in the same sense as the first

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"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (John 1:14)

"Christ Jesus ... being in the form of God ... took upon him the form of a servant, and was made in the likeness of men." (Philippians 2:5-7)

A NEW THING

Anticipating the birth of Christ, the prophet Jeremiah said: "The Lord hath created a *new thing* in the earth. A woman shall compass a man." (Jeremiah 31:22)

If language means anything, the above simply states that Mary retained potentially, until the time of His birth, the body and the human nature supernaturally prepared for Christ. There is nothing said about Mary creating the body, the blood, or the human nature of the Saviour. She merely "compassed" the man child. She carried "that holy thing" until the time of delivery.

This is "the new thing" referred to by the prophet. Had Mary created the body, there would have been no "new thing" about the incarnation. The verse clearly states that the "new thing" — the man "compassed" by this woman, was a miracle of creation.

Luke confirms the message of Jeremiah:

"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." (Luke 1:35)

The "holy thing" which was to be born of Mary, was the body God "prepared" and Mary "compassed." The body of the last Adam was as truly "created" as the body of the first Adam.

Thus we have God manifested in the flesh — a Christ who is a perfect Man with a perfect human nature, without the fallen nature of Adam's posterity. The subject is clarified as follows:

1. This makes Christ as "human" as Adam in Eden.

2. This fulfills all the prophecies concerning Christ's lineage, since He was actually born of Mary, even though she did not contribute her nature to His body.

3. This makes Christ a perfect human being who, like the first Adam, transcended nationality.

4. This makes Christ an acceptable sacrifice for our sins. It gives our Lord a created body with precious blood, atoning blood that can wash away the sins of those who trust Him.

5. This destroys the detestable pride of men who attribute nationality to Christ because they want to be the creator of their own Saviour.

The Scriptures do not say, "Behold the Jew" or "Behold the Gentile," but "Behold the man!" (John 19:5) and "Behold your God!" (Isaiah 40:9)

TAUGHT BY CHURCH FATHERS

The view I have presented above is the one almost universally taught by the Church Fathers. The idea of ascribing "nationality" to Christ is a more recent effort to rob Him of His glory.

Confirming this, read the exposition of Jeremiah 31:22 in Jamieson, Faucett and Brown's Commentary on the Whole Bible. We quote it in part:

"The Lord hath created a new thing in the earth, A woman shall compass a man."

"But the Christian fathers almost unanimously (Augustine, etc.) interpreted it of the virgin Mary compassing Christ in her womb.

"The word 'created' implies a Divine Power put forth in the creation of a body in the virgin's womb by the Holy Ghost for the Second Adam, such as was exerted in creating the First Adam (Luke 1:35; Hebrews 10:5).

"The phrase, 'a new thing,' something unprecedented; a man whose like never existed before, at once God and man, a mother out of the ordinary course of nature, at once mother and virgin. An extraordinary mode of generation; one conceived of the Holy Ghost without a man."


(Note: This article is available in booklet form at 10 cents the copy, or 12 copies \$1.00 postpaid ... Defender Publishers ... Wichita, Kansas.)

TO OUR LEVEL

THE MOST wonderful event in all the world's history was the Son of God becoming man. This happened when He was born in Bethlehem. He came into the world that He might get near people and tell them of God's love. A story is told of a Moravian missionary who went to the West Indies to preach to slaves. But they toiled in the fields, and he could not get near them. So he had himself sold as a slave and went to work in the fields, that he might tell the Gospel story. This illustrates in a way what Christ did.

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EDITORIALS

SENATORS SINK LOW

A SURVEY of Congressional Records for the dates devoted to the special session called to consider censuring Senator McCarthy, shows that he has the truth completely on his side. But leftist propaganda, not fact, is also shown to be in control.

It is difficult to believe that some of his opponents could sink to the levels reflected in their recorded remarks. Senator Welker of Idaho took note of the depth of their depravity, while directing McCarthy's defense.

Leveling his remarks directly at Senator Flanders (who only slid down in his seat, offering no defense of his vile conduct), Welker blasted him for accusing McCarthy of being a "sexual pervert" in a speech delivered on the Senate floor June 1st, this year.

Flanders' language on that occasion is credited with being the filthiest ever uttered in a Senate speech ... and he, of all men, is the one leading the fight to have McCarthy censured for being disrespectful!

Equally vicious but more polished were some of the remarks by Senator Carlson — who, in the debate definitely did *not* reflect the sentiment of his Kansas constituents. In contrast with this ranting, many statesmanlike utterances found their way into the *Record* by McCarthy's defenders ... as, for instance, these words by Senator Malone of Nevada, who brought the White House palace guard squarely into the picture:

"The senior Senator from Nevada feels that the junior Senator from Wis-

consin is merely the whipping boy in this procedure. He feels that the real objective from the beginning has been to destroy the investigative power of this body (the Senate).

"I would state at this point that we are following the procedure of legislative bodies wherever dictatorships have been established."

"We are nibbling at the investigative power of the Senate by censuring any Senator who seeks to investigate any procedure or act, asking questions distasteful to a witness.

"By placing the spotlight on a personality, the public can be divided. You could not so easily divide public opinion on the principle involved.

"The present procedure or the next accusation, once the principle is established, could be against the chairman of the Appropriations Committee (Mr. Bridges), or the chairman of the Committee on Rules and Administration (Mr. Jenner), or the distinguished majority leader."

This caused Senator Knowland to rise to his feet and remark: "It seems to me that the senior Senator from Nevada is making an argument on the merits of the resolution that is worthy of attention."

Senator Goldwater of Arizona identified himself on the side of Senator Malone with the following observation:

"We find ourselves in a peculiar and unusual situation at this hour in the debate. We have the spectacle of cannibalism holding forth. We find the Republican Party, on this side of the aisle, busily chewing on itself. I do not

believe Republicans are enjoying the Irish stew they are having. Also we have the spectacle of the Senate gnawing away on the very muscles which have made it great, namely, the muscles of its legislative investigative power."

DR. PATMONT SPEAKING

DR. LOUIS R. PATMONT, told a luncheon meeting of the Kiwanis yesterday that there are "32 fully-equipped Russian divisions sitting across the Bering Sea." The 71-year-old linguist, who fluently speaks 22 tongues, admonished the gathering that "this is no time to relax our vigilance and reduce our forces here in Alaska. Anyone who thinks a conflict of the Communistic and Democratic ways of life can be avoided is a blind optimist."

Dr. Patmont, just returned from the Aleutian Islands where he flew over native villages and dropped more than 1000 New Testaments from the plane. He has spent many years behind the Iron Curtain and was in Russia during the Bolshevik revolution of 1917 and as recently as 1947.

"We can't be too vigilant, or too strict in enforcing Americanism," he stressed.

"We should return to the God of our fathers and stand for the republic that is expressed in our constitution," he said. "There are too many Benedict Arnolds in our Country," he continued. "Unless we protect our rights, we who have built up our Country on both sides of the Mississippi will become like India and suffer humiliation and degradation for 3,000 years. We have helped the world, now let's save America."

Speaking of his time in Russia the author and world lecturer told the group that he had seen whole villages rounded up by the police, put on barges, and sent to work in the Siberian forests.

"Everywhere I went," he related, "I saw the despair and tragedy of the Russian people. They are a depressed nation. There is no smiling. There is no freedom of the person, no freedom of speech, no democracy, no right of jury trial. There is no right to worship God

"SENATOR MCCARTHY'S PERSECUTION." A leaflet. Price 2 cents each or 100 copies \$1.00. Order from: DEFENDERS.

ROOSEVELT'S COMMUNIST MANIFESTO

**"THE SCIENCE OF GOVERNMENT FOUNDED ON NATURAL LAW"
BY CLINTON ROOSEVELT**

Reprint of original edition, dated 1841, of Illuminist tract containing the first American publication of the plagiarized Communist teachings of Adam Weishaupt, a renegade Jesuit, and the substance of the Communist Manifesto. The Roosevelt version appearing seven years before it, also was plagiarized by another member of the Order of Illuminati, Moses Mordecai Marx Levy, alias Karl Marx, in Germany. It embodies a blueprint of the New Deal, its NRA and other devices, that became the tradition of the Roosevelt Dynasty. It is the pattern of an American dictatorship which they seek to impose. Their progress in imposing this dictatorship was slow until the present century.

Edited By EMANUEL M. JOSEPHSON

CLOTH—\$3.00

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PAPER—\$2.00

Chedney Press 230 East 61st St. New York City

according to the dictates of your own conscience."

Continuing, Dr. Patmont told of the terror that he had seen in the little children's faces and of the debauchery and inhuman treatment to which they were subjected by the military.

"In the south of Russia," he said, "I have seen piles of children's bones where the police had shot them down in the street because they stole food to save themselves from starving to death. I have seen the farmers who failed to meet the government quota of production bundled into cattle cars and heard them cry for water while the soldiers marched up and down the tracks in total oblivion."

"Whether we like it or not," he added, "there are still people today who prefer this Communism to our own way of life."

—Anchorage (Alaska) Daily News.

WICKERSHAM'S TRAVELS

CONGRESSMAN Victor Wickersham of Mangum, Oklahoma spent 25 November days behind the Iron Curtain ... visiting Russia, Poland, Czechoslovakia, Hungary and Rumania.

Because of the influential position he will occupy in the new Congress (Chairman of the House Armed Services Committee), neither the State Department nor the nations on his itinerary dared deny him clearance.

Surveillance by red spies did not seem to bother the gentleman from Oklahoma! He led those appointed to follow him a merry chase. In Warsaw his camera films were confiscated. Two Communist cars trailed him on a 300-mile journey through Poland.

In Moscow he talked with Malenkov, Molotov and other Soviet officials. After that he sought out Moscow's one remaining Baptist Church, mingled with the harassed Christian group, made a talk, saying: "I bring you greetings from the churches of America, although I am not a Baptist. I am a member of the Disciples of Christ, but we are all one in the sight of God."

He joined in English singing, "What A Friend We Have in Jesus," when the congregation sang in Russian.

Returning to civilization, during the course of a newspaper interview, the Congressman explained that "little people" want a war to liberate them: "They

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asked me when there was going to be a war against Russia so they could be liberated. They seemed to have no other hope of freedom. I explained to them that the United States was a peace-loving nation."

He told the news conference:

"As far as I can see the present Russian rulers are still following the Lenin-Stalin line. Their talk of coexistence does not indicate any real change in Soviet foreign policy. Their actions speak louder than words. I think that the United States must keep its defenses strong and must remain vigilant and wary."

"America, from the standpoint of Russian leaders, still is the Soviet Union's No. 1 enemy. Russia and its satellites have tremendous military strength. My visit confirms to me that the basic principles of our foreign policy are correct and that we should pursue them steadily, consistently and firmly."

"The Soviet government," he said, "is outwardly friendly but it does not believe in coexistence of the kind that the United States would like to see — where everybody can have basic freedoms and limited peace. The Soviets dominate the satellites completely and certainly the government leaders have not abandoned their fundamental desire to promote Communism throughout the world."

As for Malenkov, Congressman Wickersham regards him as a "shrewd, keen, operator and a dominating ruler."

Nikita S. Khrushchev, first secretary of the Soviet Communist Party, "went out of his way to express high respect for President Eisenhower."

HELPING THE ENEMY

SO FAR as can be determined by news dispatches, Wisconsin's junior Senator, Joseph McCarthy, is the only national figure who urges halt of trade with Iron Curtain countries. He argues that it is suicidal for America to give billions to nations which, in turn, supply the Soviets and their satellites with raw materials and manufactured goods.

We believe the Senator is right.

As a practical matter, the Soviets are waging a cold war against America,



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MESSAGE PRESS
Box 103, Coalmont, Tenn.

with American diplomats seemingly unable to understand what it is all about!

Armies march on their stomachs, a truism which the General elevated to the Presidency seems not to realize; his righthand man, Harold Stassen, insists we must supply the Soviets with everything they need to make war on us. He would have us give our only cold war weapon to our enemy!

Moreover, we believe a moral issue is involved. Whether or not any matter of credit is involved, every sale of merchandise is a contract between two parties to an agreement. Contracts can be made only by people qualified to make and fulfill agreements.

Times without number the Communist dictators of the world have demonstrated that contracts and agreements mean nothing to them, that they have no intention of living up to any agreement unless the terms are to their advantage.

Surely it is immoral for persons who are qualified to make contracts to pretend, when dealing with the Soviets, that the Communists, too, are decent people who can be trusted.

—Verne P. Kaub.

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FOREIGN MISSIONS

SPANISH AMERICAN CHURCH FACES CRISIS

THE FIRST Spanish Defender Church of New York City was organized in November, 1944, composed of a group of Christian converts from Puerto Rico. Today there are five thriving congregations in New York and Brooklyn ... and another in Chicago.

The missionary division of the Defenders organization found it necessary some years ago, to start establishing Churches along denominational lines in order to conserve results on foreign mission fields.

Natives won to Christ must be organized into congregations, provided with places to worship, and given opportunities for Bible study, fellowship and witnessing. This tends to stabilize their new spiritual experience and keep them from sinking back into the old life.

In New York and Brooklyn, the Spanish-speaking population is numbered into the hundreds of thousands. The number of persons arriving from Latin American areas increases every passing year.

The membership of the five Defender Churches includes Puerto Ricans, Dominicans, Haitians, Cubans, Mexicans, Spaniards, and a sprinkling from all the countries of South and Central America. The Chicago congregation is made up entirely of Puerto Ricans.

All services are conducted in the Spanish language. Meetings are held every night in some Churches and four to five nights a week in others. This means that powerful centers of perpetual evangelism have been brought into existence.

"IF YOU GET CONDEMNED AND BURNED AT THE STAKE"

writes Dr. T. J. E. "for publishing 'the book, 'Bible Holiness and the Modern, Popular, Spurious' by Dr. A. J. Smith, I will go along with you as an embracer of the truth." Get and read this book and see the difference between the true and the modern false. "It thrilled my soul as the Holy Spirit testified to my hungry heart that here was truth He had tried to teach me for years." — Rev. C. "Your book confirms many of my convictions." — Rev. W. C. 150 pages \$1.00. Order from:

INTERCESSION TRACT SOCIETY

3856 West Avenue Greensboro, North Carolina

Each congregation has a Sunday School in which children, who would be otherwise denied a knowledge of Christ's Gospel, are brought under its influence.

Street meetings are held both Sunday and week nights the year round (except when inclement weather forbids), in advance of regular services in the respective Churches. Police authorities in New York have given official recognition to the work of Defender Churches as a powerful deterrent against crime.

It often happens that those arriving from foreign shores are thrown into surroundings lower than the countries from which they came. One only needs to walk a few blocks through the Harlem section of New York City to understand how this could be true.

Americans out over the United States, have little understanding of living conditions in these congested areas. No greater need for Churches exists anywhere in the world.

All six Defender congregations try to be as near self-supporting financially as possible, but they have to receive help from Wichita headquarters every month to keep the doors open.

Many of the worshippers being emigrants, feel *lost* in the big city and find it difficult, often impossible, to secure employment. Salaries are small at best. Rent on buildings used for worship purposes must be paid and miscellaneous expenses constantly arise which makes help from Wichita necessary.

★ ★ ★

EVANGELISTIC MEETINGS

Does your community need a series of meetings, sermons dealing with the immediate dangers of America today? The sin that caused the destruction of Sodom and Gomorrah? How fast Satan is marshalling his armies for the stand at Armageddon? If you would like sermons on these subjects and can provide a meeting place, write to:

REV. O. H. HALL

Route 1 Tallassee, Alabama

THE PARENT CHURCH has been satisfactorily situated for ten years in the same location — a building on the fringe of Harlem, outgrown of late but on the whole, well adapted to the needs of the work.

The rent although high, has not been exorbitant for that part of New York City. It was impossible to obtain a lease.

A shock was experienced early in November, when two weeks' notice was received from the owner to vacate the premises. The building will be torn down and replaced by a larger one.

Conditions are so congested in the section being served by the Church, that only a basement, a wholly inadequate location was available, as temporary quarters. To say that members of the congregation are depressed at the present time would be to put it mildly.

Dr. Jose Hernandez, Pastor of the parent Church and Superintendent of the Spanish Defender Churches, has issued a special Call to Prayer. He is accepting the problem as a challenge, believing that the sudden wave of adversity will turn out to be a blessing in disguise ... and likens the experience to the Scriptural story about young eagles being taught to fly.

EAGLE SAINTS

Dr. Hernandez says:

"God's children are compared to eagles. In Deuteronomy 32:11 we read: 'As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad

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her wings, taketh them, beareth them on her wings.'

"Psalm 103:5, 'So that thy youth is renewed like the eagle's.' Isaiah 40:31, 'But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.'

"An eagle builds a peculiar nest in which two to four eggs are deposited. The mother bird brings together the sharpest things she can find: thorns, vines, bones, sharp twigs. She selects a barren crag, a huge, steep precipice or the top of some high mountain. She often selects a spot which it would be impossible for any human being to reach.

"Artistically and carefully she lays these rough, sharp articles together and then begins to pad the inside of the nest with the fur of animals she may have killed and the feathers of birds she has destroyed. The outside of the nest will withstand the intruder and the downy inside will make the tender young eagle comfortable. Here is an ideal spot for eagles to be hatched.

"The baby eagle must be taught to fly. It must learn to use its wings. Like the soul-muscles of the saint must be strengthened by use, so also the wing-muscles of the young eagle must be strengthened by flying. So mother eagle 'stirs up her nest.' Baby eagle is thrown out; over the steep precipice it scrambles and screams. Heartless mother!

"But just before the baby was thrown out, mother pulled the soft, fluffy furs from the inside of the nest and the youngster's body began to be pierced with the sharp things on the external side.

"God often deals with His children in this manner. It is true that our Church-nest has been *stirred up*, but I feel that God is teaching Defender Christians of New York City to fly.

"Often when the believer runs against a hard, difficult, sharp, piercing experience, he is simply becoming an eagle-saint and he doesn't know it. So don't trouble yourself to gather up any of the feathers and furs, just go ahead and jump. Plunge out in faith. If God stirs up your nest He will keep His eye on you when you go scrambling over the precipice. God 'fluttereth over' you.

"The young eagle goes tumbling over the high ledge. Looks like the mother has killed him! He can't seem to make his wings clutch the air. He topples, fumbles, and scrambles awkwardly through the air. But, watch the old eagle, she 'spreadeth abroad her wings.' She swoops down under her young,



The above picture taken at Defender missionary headquarters in Beirut, Lebanon shows a typical group of Arab children from a neighboring refugee camp. Youngsters are brought in large numbers every week, given warm meals and taught the Gospel. The English words "Defender Mission Relief" appear at the right translated into Arabic. (This report connects with Dr. John R. Turnbull's article which appears elsewhere in the present Defender.)

catches it on her back, takes it safely for an airplane ride, landing later on some mountain spot, gives the youngster a little rest, pushes it off again and catches it once more, and continues this until it learns how to fly.

"The child of God is safe when pushed out into new tasks, because we read in Jeremiah 48:40: 'For thus saith the Lord; Behold, he shall fly as an eagle, and shall spread his wings.'"

★ ★ ★

THE TIME has come, sooner than expected, when a Defender Church building project must be launched in New York City. A great central hub and Gospel center has been needed for a long time.

As this Defender goes to press, word comes from Dr. Hernandez that a lot

has been found, ideally located, available at a reasonable price. An old building stands on it now, which would have to be torn down. This Department of the Magazine will keep readers informed as to developments.

Meanwhile, a Building Fund is being opened at the Wichita bank in which all monies designated for this purpose will be deposited.

This is a worthy undertaking. Missionary dollars invested are sure to be put to work in a way to assure maximum dividends in terms of Christian service rendered. The blank below is provided as a convenience ... and this Defender goes into the mail accompanied by a prayer that many, many readers will respond and thereby help make it possible for New York Spanish Defender Christians to continue with their Gospel labors.

NEW YORK CHURCH BUILDING FUND

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WICHITA, KANSAS

Enclosed find \$_____, which accept as a voluntary offering to help purchase a lot and erect a Church building in New York City for Spanish Christians. I am praying for this undertaking.

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BOOK REVIEWS

GIST OF THE SUNDAY SCHOOL LESSON

Torrey's Notes . . . Revell Company, 170 pages, cloth binding, price 75 cents.

CORRECTLY advertised as "A concise exposition of the Sunday School lessons for 1955," this book comes as the fifty-sixth annual edition of a valuable publication. It is edited largely from the writings of the late famed Bible expositor, Dr. R. A. Torrey.

Brevity is the keynote. Prolonged theological discussions and extended exegesis are avoided. Time and again, a subject that could be consistently expanded to fill a page, has been reduced to a single sentence and framed as a suggestion for the student's guidance.

The editors have kept in mind their unique responsibility of producing lesson interpretations for busy men and women — teachers and scholars whose time for study is limited. The weekly discussions are also constructed with the thought of using them for devotional Bible study purposes.

The subject of the lesson is given, followed by the complete Bible text . . . and after that an exposition of approximately 800 words. This is repeated for each of the year's 52 lessons.

ANTI-GENTILE ACTIVITY

By Senator Jack Tenney . . . Standard Publications, 28 pages, art covers, price 25 cents.

THIS DOCUMENTED "Report and Appraisal" was prepared with the same thoroughness and penchant for accuracy that characterized reports issued by the California State Legislature Committee On Un-American Activities when the Author served as chairman.

Senator Tenney reduces to writing and presents in concrete form what many students of current history have been thinking somewhat nebulously. He brings to light a conspiracy and plot of far-reaching proportions working

stealthily, effectively to undermine Gentile Christian ideals and institutions.

In keeping with Lenin's admonition to his followers, the conspirators accuse others of perpetrating the crimes of which they themselves are guilty. They are the real carriers of hate bacteria, but insist on smearing as "hate mongers" those who understand the nature and ramifications of their plot.

The Senator reasons from the following premise:

"In this time of worldwide tensions, it is more than ever important that we correctly appraise the force and scope of organized anti-Gentilism in the United States. The term 'Gentile,' as used by the Jews is a person of non-Jewish nationality and of non-Jewish faith. An anti-Gentile is, therefore, a bigoted Jew who is obstinately opposed to Gentiles, and whose hatred for everything non-Jewish is implacable and unreasoning."

He also says:

"Jewish people, when present in small numbers and free from malicious proddings from their ambitious leaders, readily assimilate socially with Gentiles. An inborn human instinct of friendliness characterizes the average Jew when he is not organized and pressed into the medieval mold of Jewish nationalism. He would be a man of peace and good will were he not continually reminded by his fanatical fundraising leaders that he is one of the 'chosen people,' that the word 'Israel' means that Jehovah is the 'warrior,' that He 'does battle' for His 'chosen people,' that Judaism and Israel are one, that Israel's mission is to conquer the earth and subjugate the Gentiles."

After exposing the sinister, un-American operations of various Jewish organizations, and their control of channels of public information, Senator Tenney comes boldly to the defense of several patriotic leaders who are being maligned and misrepresented by the hate machine at the present time.

JOIN THE A.E.C.C.

If you have been called to preach the Gospel of our Lord Jesus Christ and are in either denominational or undenominational work, you are invited to become a member of this fast growing ministerial organization. License or ordination credentials issued to members. Your inquiry invited.

AMERICAN EVANGELICAL CHRISTIAN CHURCHES
192 N. CLARK ST., CHICAGO 1, ILL.

"Anti-Gentile Activity" should be given the widest possible circulation, in Christian circles, with all possible haste. Pastors of Protestant Churches who are being these days pressured into making monstrous compromises by the "National Conference of Christians and Jews" (a Jewish propaganda arm), need to read this Report.

Between now and the next so-called "Brotherhood Week," Christian laymen will do well to see that "Anti-Gentile Activity" is placed in the hands of Pastors and other religious leaders of their communities.

BIBLE THEMES FROM MATTHEW HENRY

Edited by Selwyn Gummer
... Van Kampen Press, 260 pages, cloth binding, price \$4.50.

A VAST AMOUNT of study and research was invested in the preparation of this volume. It seems that Dr. Gummer has for years, literally lived with the Matthew Henry Commentary — a set of six ponderous tomes. By diligent effort he has sifted and collated the richest and most important thoughts developed by his famous mentor.

These have been classified as "themes" and published under 26 alphabetically arranged headings, each comprising a chapter. The cream of Matthew Henry's expositions is made available, organized from "A" through "W" . . . Ascension, Atonement, Born Again, Christ, Church, Discipleship, Emmanuel, Faith, Grace, etc.

It was the purpose of the editor to select themes uppermost in Christian thought today. The wide range of material thus brought together is easy to assimilate. Each chapter closes with a sermon outline built upon the avenues of thought developed in the preceding pages.

Matthew Henry's work, always profound and practical, was the product of his own deeply devotional life. He stands out today, in bold relief, as one of the truly great thinkers of the Church.

Dr. Gummer says: "Matthew Henry's

Books reviewed in this Department may be ordered from Defenders, Inc., . . . Wichita, Kansas

Commentary has for me, since student days, been a monumental source of inspiration. I have revelled in the brilliant and original expositions and the often homely and picturesque comments.

"This book is an effort to express something of my indebtedness to the larger work, as I have endeavored to bring together some of the choicest material in a form which will be useful to the busy preacher and student of today.

"It is my hope that a new generation of readers will be attracted to the great work which has meant so much to preachers of each generation ever since it first appeared over two hundred and fifty years ago."

DAWN OF THE SCARLET AGE

By Edgar Ainslie ... Sunday School Times, cloth binding, 150 pages, price \$2.00.

THE PUBLISHERS accompanied the review copy of this book sent to The Defender, with the following request: "We will be grateful for an early notice in your paper. We should appreciate having a copy of the issue containing the review."

Mr. Ainslie, a layman and former teacher of engineering in Purdue University, is of Plymouth Brethren persuasion and interprets prophetic Scripture from that point of view. His book is devoted to technical studies in the Apocalypse.

A few of the 24 chapter titles are as follows: "The Trumpets and Bowls of Revelation," "Christ's Seven Last Messages to His Church," "The Door Opened in Heaven," "The Riders of the Apocalypse," "The Battle of Armageddon" and "The Judgment of the Great White Throne."

John W. Lane, Jr., Associate Editor of the *Sunday School Times*, says: "Mr. Ainslie carefully avoids date-setting, the sensational, and mere speculation."

THE PAULINE EPISTLES

By Dr. D. Edmond Hiebert ... Moody Press, cloth binding, 400 pages, price \$4.50.

NOTHING has been spared by either the Author or Publishers to make this one of the most valuable works ever produced on the life and letters of the Apostle Paul.

Every one of Paul's Epistles is given consideration as to (1) historical back-

ground and geographical coverage, (2) thought content and spiritual emphasis.

The studies grew out of Dr. Hiebert's notes prepared for classroom use at Tabor College, where he has been for several years Professor of New Testament. The finished product is also adapted to individual study.

Following an introductory survey, designed to bring the thirteen Epistles into focus as a group, they are classified and discussed under four headings.

First, the Eschatological Epistles: First and Second Thessalonians.

Second, the Soteriological Epistles: Galatians, First Corinthians, Second Corinthians and Romans.

Third, the Christological Epistles: Colossians, Philemon, Ephesians and Philipians.

Fourth, the Ecclesiological Epistles:

First Timothy, Titus and Second Timothy.

Despite the years of effort put into the construction of these pages, Dr. Hiebert warns that they are likely to be "cold and rather meaningless until vitalized through one's own studies of Paul's letters." In other words, the book is to be thought of as a means to an end (rather than a goal), namely, a guide to a fuller knowledge of the great truths given mankind through the inspired pen of the Apostle.

"I hope," says Dr. Hiebert, "that this book will challenge readers to an intensive study of Paul's letters, which are among the richest and most profound writings in the world."

Extra copies of this Defender are available in bundles at the rate of 15 for \$1.00.



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The Irvine Sanitarium, located in Mineral Wells, Texas, is known favorably throughout the Country for results achieved in the relief of pain and suffering.

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If you suffer from arthritis, neuritis, sciatica, lumbago, or any form of rheumatism, stomach trouble, liver or gall bladder trouble, colon trouble, prostate gland trouble, female disorders, high blood pressure, paralysis, or any other form of chronic disease, do what more than 18,000 others have done — go to the Irvine Sanitarium and see for yourself the outstanding work they do there. Cancer, tuberculosis and mental disorders not accepted for treatment.

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APPLES OF GOLD

FOR UNTO US a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

—Isaiah 9:6.

We keep Christmas rightly by being merry, for Christmas is our remembrance that we have had a sign. In the light of Christmas stars we know that we do not walk together among the shadows and that our happiness can rightfully be more than ignorance.

—Booth Tarkington.

There's a song in the air!
There's a star in the sky!
There's a mother's deep prayer,
And a Baby's low cry!
And the star rains its fire
While the Beautiful sing,
For the manger of Bethlehem
Cradles a King.

—J. G. Holland.

Half the work that is done in this world is to make things appear what they are not.

—Beadle.

He who establishes his arguments by noise and command, shows that his reason is weak.

—Montaigne.

Tell me with whom thou art found, and I will tell thee who thou art.

—Goethe.

Learn a lesson from the tack — its head keeps it from going too far.

You can spot a well-informed man—his opinions are just like yours.

—E. R. Smyth.

Like parachutes, minds function only when open.

Truth bottled up and slyly choked, becomes a lie though never spoken.

We live in the present, we dream of the future, but we learn eternal truths from the past.

—Mei-Ling Chang.

What the hub is to the wheel, Christ is to the Bible. It revolves around Him.

The yoke of God will not fit a stiff neck.

God is good to us. Every shock of corn, every bin full of grain, every cellar full of potatoes and apples, the sunshine, and the rain all declare, in a language that the most ignorant can understand, the goodness of God.

I had six honest serving men,
Who taught me all I know,
They are Who, What and When
And Where, and Why and How.

—Rudyard Kipling.

Just about the time we learn to make the most of life, most of it is gone.

You can never have a greater or a less dominion than that over yourself.

—Leonardo da Vinci.

To be seventy years young is sometimes far more cheerful and hopeful than to be forty years old.

—Oliver Wendell Holmes.

Perseverance is the ability to stick to something you are not stuck on.

You should live your best, and act your best, and think your best, today; for today is the sure preparation for tomorrow and all the other tomorrows that follow.

—H. Martineau.

Sin is the attitude of wilful, deliberate resistance to the authoritative will of God.

Let us watch well our beginnings and results will manage themselves.

—Clark.

He that will believe only what he can fully comprehend, must have a very long head or a very short creed.

—Colton.

He that does good to another, does good also to himself, not only in the consequences but in the very act; for the consciousness of well doing is, in itself, ample reward.

—Seneca.

I never knew a child of God being bankrupted by his benevolence. What we keep we may lose, but what we give to Christ we are sure to keep.

—T. L. Cuyler.

In this world, it is not what we take up, but what we give up, that makes us rich.

—Henry Ward Beecher.

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SUNDAY SCHOOL

LESSON NUMBER ONE

December 19, 1954

THE HEAVENS DECLARE

Ps. 148; Matt. 1:18-25;
Luke 2:1-20; Col. 3:16.

MEMORY TEXT: "O come, let us worship and bow down: let us kneel before the Lord our maker." Psalm 95:6.

The general plan and pattern of the lesson is as follows:

- A. The heavens announce the birth of Christ. Psalm 148:1 and Luke 2:2.
- B. The prophecies announce the birth of Christ. Matthew 1:22-23.
- C. Men and angels announce the birth of Christ. Luke 2:8-10.
- D. Christians praise God for the coming of Christ. Colossians 3:16.

(1) THE KEY WORD OF THE LESSON IS "HEAVENS."

There is a connection between Psalm 148:1, "Praise ye the Lord from heaven" ... and Luke 2:13, "And suddenly there was with the angel a multitude of the heavenly host praising God."

This Psalm has been called "Gloria In Excelsis" of the psalter. The Psalmist declares the agents of praise to be all created beings and things, both animate and inanimate. Also angels, sun, moon, stars, beasts, cattle, creeping things, flying things, kings, princes, judges, young and old — are to blend their praises, for God alone is worthy.

All this is keyed to the angel's song: "Glory to God in the highest, and on earth peace, good will toward men."

"Behold, there came wise men from the east to Jerusalem ... saying we have seen his star in the east, and are come to worship him." Christians still thrill at the story and quest of these men. God spoke to them through the stars, reminding us of Psalm 19:1, "The heavens declare the glory of God."

They endured the discomforts of a long desert journey. They braved the taunts of those who did not expect the King to come from such humble levels. They dared to defy the orders of a wily monarch. Their faith remained unshaken because they had heard from heaven. They brought gold, frankincense and myrrh.

(1) Gold may be taken as representing our substance, our goods, our material possessions. It may be taken as the symbol of what we have to give in alms, charity, for missions. The first oblation then, represents the offering of that which is external to us.

(2) Frankincense, when kindled, sends up sweet clouds toward the sky. It is the symbol of Christian contemplation, lovingly directed toward God. Frankincense typifies that which is inward. There is a life of contemplation as well as a life of action.

(3) Myrrh is associated with sorrow and death. It was offered to the divine Saviour when He hung on the Cross. Myrrh represents our pain, suffering and heartaches. These are also to be given to the Lord. "Surely he hath borne our griefs, and carried our sorrows."

(2) THE KEY VERSE IS MATTHEW 1:23.

"All this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

This is, of course, a quotation from Isaiah 7:14. One of the distortions of the new Revised Standard Version is that the revisers allowed the word "Virgin" to remain in Matthew 1:23 and removed it from Isaiah 7:14.

To disassociate the supernatural from Christ's birth is the equivalent of branding Mary a harlot and her Son a bastard. He was either supernaturally born or the member of a lewd family. There can be no alternative.

He was and is in fact, the eternal Son incarnate, very God, complete and perfect in essence, qualities, attributes, love, will and purpose. He assumed limitations — physical, psychical and

spiritual, in order to consummate the plan of human redemption.

He demonstrated power over sin, disease, death and the elements of nature. He fulfilled Old Testament prophecies proclaiming His deity. He referred to His pre-existence by saying, "Before Abraham was, I am." His supernatural achievements in life presupposes a supernatural birth.

(3) THE KEY FACT: PRAISE IS NATURAL FOR THE CHRISTIAN.

Praise God, from whom all blessings flow,
Praise Him, all creatures here below,
Praise Him above, ye heavenly host,
Praise Father, Son, and Holy Ghost.

Deep in the heart of all Christians there is praise for God, because of what He has done for them. The immortal words of the "Doxology" quoted above, find natural expression. The spiritual state of the Christian can well be measured by his determination to glorify the Lord in word and deed.

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Colossians 3:16.

The supreme reason for praise is the birth of the Saviour. Apart from Him, our souls would still be in darkness, for there is no other name given among men whereby we may be saved. Acts 4:12.

Matthew Henry left this gem on the subject of praise:

"Considering that this earth, and the atmosphere that surrounds it, are the very sediment of the universe, it concerns us to enquire after those considerations that may be of use to reconcile us to our place in it; and I know none more likely than this (next to the visit which the Son of God once made to it), that even in this world, dark and as bad as it is, God is praised. As the rays of the sun, which are darted directly from heaven, reflect back (though more weakly) from the earth, so should the praises of God, with which this cold and infected world should be warmed and perfume."

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LESSON NUMBER TWO

December 26, 1954

BUILDING A SUCCESSFUL LIFE

Ecc. Chapters 1, 2, 3, 4, 5 and 12.

MEMORY TEXT: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." Ecclesiastes 12:13.

The general plan and pattern of the lesson is as follows:

- A. An empty life. Ecclesiastes 1:2.
- B. An unsatisfied life. Ecclesiastes 5:10.
- C. A full life. Ecclesiastes 12:1.
- D. The goal of life. Ecclesiastes 12:13.

(1) THE KEY WORD OF THE LESSON IS "VANITY."

"The words of the Preacher, the son of David, king in Jerusalem." There can be no question that Solomon authored the book of Ecclesiastes for no other son of David was ever king of Jerusalem.

The purpose of the book is not to express the doubts or skepticism of the writer, nor to record the complaining of a bitter spirit. It is not the story of a pessimist or an evil man turned moralist. The penman intended to show that if one should realize all the aims, hopes and aspirations of life, they would not bring satisfaction to the heart.

His experience is used to show the result of worldly achievement and self-gratification in contrast with the outcome of the higher wisdom of the Godly life. It shows that man was not made for this world alone . . . that out of God he is incomplete, but in God he finds the goal, the true goal, of life.

The words "vanity of vanities" strikes the keynote of the book as a whole. Our modern word "vanity" means "vain" but this is not its meaning in Ecclesiastes. Solomon used it 37 times to denote breath, vapour or emptiness.

He goes through the catalogue of human achievement, listing the things that can be accomplished "under the sun"

and finds them utterly unsatisfying to the cravings of man's deepest nature.

(2) THE KEY VERSE IS ECCLESIASTES 12:13.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."

So varied are the preachments of Ecclesiastes that one might dwell for hours on any portion of the book. But the heart of the teaching is stated in the above verse.

Solomon had plenty of this world's goods and was in position to try other things, none of which satisfied. They were all found to be transitory, leaving an aching void in his soul.

Profit from labor, a spirit of mirth, the acquisition of riches — all is vanity. Material achievement has a ceiling, "under the sun." It is of the earth, devoid of the supernatural. Solomon uses this phrase repeatedly to emphasize the difference between the physical and the spiritual. Only when humans get above the ceiling, do they really begin to live!

All that takes place beneath the sun is tainted by the fall of man and tortured by sin. Everywhere the earth shows itself to be a scene of vanity.

A writer on Ecclesiastes reports a conversation between a bird and a mole which had just pushed its head out of the ground. "What are you making so much noise about?" he asked the bird as it was swinging and singing on the branch of a tree.

"O, the sunshine, the trees, the grass, the brook, the mountain side. The world is full of beauty." "Nonsense," replied the mole, "I have lived longer in the world than you have and I have gone deeper into it; I have made tunnels in it, and I know what I am talking about, and I tell you, it's full of fish worms."

Let a man live "under the sun;" let him burrow in the earth and strive to get satisfaction for his soul, and he will have the experience of the mole. But let him rise above things earthly and "the conclusion of the whole matter is,"

the deepest cravings of his nature will be fully satisfied.

(3) THE KEY FACT: LIFE WITHOUT A KNOWLEDGE OF GOD'S PRESENCE HAS NO MEANING.

Concerning today's lesson, Dr. R. P. Caudill says: "All in all, the portions of the book which come within the scope of this lesson indicate that the ancient philosopher did some straight thinking about life, and the consideration of his message should afford each class member a helpful approach to the new year that lies just ahead."

The book of Psalms contains many chapters that speak of sorrow, oppression, the prosperity of the wicked, the restlessness that accompanies sinful practices, and yet climaxes with a series of messages of praise to God.

The book of Job, after a long, moving, pathetic description of the tragic experiences of the patient man, ends with a great confession of God's infinite greatness.

So also with the book of Ecclesiastes, which concludes on a high level, expressing the satisfaction that comes from knowing God in an experiential relationship. Outside of this experience all is emptiness, waste and void.

Solomon lifts his readers above the sun and things begin at once to disentangle and straighten. "Fear God," he says. The fear of God is the Old Testament description of the New Testament love of God. Love Him, obey Him, trust Him — and all will be well.

LESSON NUMBER THREE

January 2, 1955

THE CHRISTIAN AND HIS BIBLE

Jn. 20:31; Acts 8:26-38; 17:10-12;
Rom. 15:4; II Tim. 3:14-17;
Heb. 4:12; II Pet. 1:16-21.

MEMORY TEXT: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John 20:31.

The general plan and pattern of the lesson is as follows:

- A. The Bible is supernaturally inspired. II Timothy 3:16.
- B. The Bible is living and creative. Hebrews 4:12.
- C. The Bible unveils the person of Christ. John 20:31.
- D. Christianity is rooted in the Bible. II Peter 1:16-18.

(1) THE KEY WORD OF THE LESSON IS "SCRIPTURE."

The lessons for the first quarter of the new year will show how and where the

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great doctrines of the Christian Faith are rooted in the Bible. The texts will be taken for most part from the New Testament. Separate studies are scheduled on God, the Eternal Son, the Holy Spirit, the Church, the constitution and nature of Man, Prayer, Witnessing and related themes. Quite logically, the outline begins with the Bible, the source of all such knowledge.

Those who regard the Bible as being inspired above all other literature, have no reason to apologize for their faith. It has been subjected to the most severe tests but remains the incomparable Book of history.

Because of man's sinful state, the demands of the Bible run counter to his natural desires. Rejection of high moral authority could be expected in a world filled with selfishness and greed. This explains in part the hatred generated against the inspired Scriptures down across the centuries.

Since Christianity is rooted in the Bible, its growth has been attended by violent opposition. Both Jews and Romans tried to destroy the Church in its infancy.

But the divine Book came through each ordeal stronger. Christianity resisted each wave of persecution successfully because it was supported by a Book of supernatural origin. The Bible and the holy Christian Faith are inseparable. "... the holy scriptures which are able to make thee wise unto salvation." II Timothy 3:15.

(2) THE KEY VERSE IS II TIMOTHY 3:16.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

The word "inspiration" appears twice in the Bible (Job 32:8 and II Timothy 3:16). Both passages refer to the action of the Spirit of God upon the mind of man.

Humans have three ways of acquiring knowledge, represented by a trinity of r's: Reason, Research and Revelation.

Reason: This method, as Solomon would say (see last week's lesson) is confined to areas "under the sun," human levels, within the orbit of the five senses. Knowledge acquired through reason is purely intellectual. It comes by comparison. White is white because it can be compared with black, *ad infinitum*.

Research: This method of acquiring knowledge has caused the universe to give up many secrets. The scientific approach relies upon research. A scien-

tist may work for a long time on an experiment. When the task is finished and the rule of nature understood, someone else can retrace his steps, comply with the law and obtain the same result.

Revelation: Science consists of truth discovered and proved. Religion consists of truth revealed and experienced. The terms "revelation" and "inspiration" are closely associated. The former comes from the Greek *apokalupsis* and means "to reveal." The latter is derived from *theopneustos* and means "divinely breathed in."

The Bible is the only Book ever written under divine inspiration. This makes it unlike all other literature. The writers were overshadowed by a power, an intelligence, that originated outside themselves.

(3) THE KEY FACT: THE BIBLE IS A WONDERFUL BOOK.

A well known writer pays this tribute to the Bible: "Supernatural in origin; inexpressible in value; infinite in scope; divine in authorship, though human in penmanship; regenerative in power; infallible in authority; personal in application; inspired in totality."

"For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Hebrews 4:12.

The divinely organized words of Scripture are "quick," or alive, active, seizing the conscience of the sinner and cutting him to the heart. Humans come and go, nations rise and fall but the Bible *lives*.

"Powerful" to the pulling down of strong holds (II Corinthians 10:4-5), to destroy Satan's kingdom and set up the kingdom of Christ on the ruins thereof.

"Sharper" than a twoedged sword for it will enter where no other sword can, and makes a more critical dissection. Those sinful habits that have become as it were natural to the soul, rooted deeply in its structure, are separated and cut off with this instrument.

"Discerner of the thought," literally turning the inside of the sinner out, letting him see all that is in his heart.

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LESSON NUMBER FOUR

January 9, 1955

GOD

Gen. 1:1; Ps. 103:8-13; Is. 40:25-39; Matt. 6:9; Jn. 4:23-24; 10:30; Acts 17:22-31.

MEMORY TEXT: "God is a Spirit: and they that worship him must worship him in spirit and in truth." John 4:24.

The general plan and pattern of the lesson is as follows:

- A. Knowing God as Creator. Genesis 1:1.
- B. Knowing God as personal Father. Psalm 103:13.
- C. Knowing God in the revelation of the Eternal Son. John 10:30.
- D. Knowing God as constant Companion. Isaiah 40:29.

(1) THE KEY WORD OF THE LESSON IS "GOD."

The existence of God cannot be proved. His nature so transcends human standards of comparison that a definition is impossible. If a definition of God's existence were possible, He would be too small to fill the office of Supreme Being and Ruler of the universe. Even on the human plane there are verities to be accepted in faith which do not admit of proof.

Electricity remains a mystery to science. Men know how to produce it but are ignorant regarding its essence. The word "life" wanders through biology without a definition. Thought motivates the brain but having no weight, form or substance, metal processes defy material demonstration. Sir Isaac Newton discovered the law of gravitation but gravity remains a mystery.

God is the First Cause. Creative processes are therefore spiritual. Things material are outer effects. "In the beginning God."

The moral image of God is engraved upon every soul. "God created man in

his own image, in the image of God created he him." Then the human likeness of the Infinite became marred by sin. But in his present state, man possesses to a limited degree, the attributes of the Creator. Like God, he has capacity to think, feel and will.

For this reason, humans are incurably religious. In regions where Gospel light has not penetrated, the worshipful instinct finds expression through idol worship. The deepest craving of men, the world around, is for communion with God. This invalidates the argument of the atheist.

(2) THE KEY VERSE IS PSALM 103:13.

"Like as a father pitieth his children, so the Lord pitieth them that fear him."

Every true child of God lives under the protecting hand of providential care. He knows that Romans 8:28 operates in his behalf. He has the assurance that "underneath are the everlasting arms." He lives, moves and has his being in God. Whether in adversity or prosperity, he has assurance that all is well. The heavenly Father, in whom he trusts, is too wise to make a mistake and too good to do anything wrong.

One day in Chicago, before automatic traffic lights were installed, a mother stood on a curbstone with a baby in her arms, trying to cross the street. Traffic was heavy. She was nervous. Presently an officer stepped forward and blew a shrill blast from his whistle. Every automobile stopped. He helped her across the street.

Spiritually-minded Christians know that God is personally concerned for their welfare. He is not an absentee deity. He is here. The traffic may seem heavy, but the child of God knows it is under control.

(3) THE KEY FACT: IT IS POSSIBLE TO KNOW GOD EXPERIENTIALLY.

A college professor and a preacher were discussing the existence of God. "I am trying to discover God," said the professor, "and if I succeed, I will become a believer."

To which the preacher replied, "You cannot hope to discover God, for the reason that He is revealed. There is a vast difference between a discovery and a revelation. Every human being who has had the cry of the heart for God satisfied, has come into the experience through a supernatural revelation, rather than an intellectual discovery."

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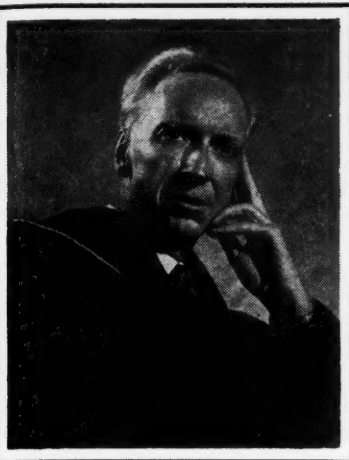
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"ARE NOT THEIR own religions good enough for them? Why then disturb them? Why send missionaries to the heathen? Let them alone. They are far happier as they are."

These are objections raised to missionary work. Travelers come home and tell us that the work of the missionary is unnecessary.

But such people do not regard native liquor as being good enough for the heathen. Oh, no, we ship them ours. Nor is their own tobacco good enough for them. They must have our cigarettes. Their own education is not good enough either, so we give them ours. Their medical work also is inadequate, and so ours is substituted. Even their agricultural methods won't do, so the United Nations introduce ours.

Now the Bible says that "the dark places of the earth are full of the habitations of cruelty." (Psalm 74:20) And so it is. The trouble is the tourists do not stay long enough to find out. Heathenism is characterized by cruelty. Fear grips the hearts of people living in benighted areas. They are in constant dread of evil spirits, spirits that must some how be appeased. Their religions are rooted in fear.

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DEATH WAIL IN THE VILLAGE

I am thinking now of my visit to Africa, where I heard of the following incident. It was at midnight. Suddenly there was a death wail in the village; a baby had died. Immediately the witch doctor was called. The villagers were aroused. He pointed out a woman whom he accused of having caused the death of the little one.

She immediately protested, insisting that she was innocent, but she had to be tried. They hurried her away to the tree that stood in the center of the village. She was told to climb it and then hurl herself from the topmost bough. She began to climb. Presently she sat on one of the branches and again protested her innocence. Everyone knew she was telling the truth. She was one of the finest women in the village, respected by all, but the witch doctor had pointed her out as the one guilty, hence she had to prove her innocence.

Then she commenced climbing again, until she had reached the very highest limb of the tree. There she sat, again maintaining her innocence. Then, before the horrified gaze of the missionary, she threw herself down to the hard ground and was instantly killed. She was thereby judged guilty. Had she

been innocent she would have been unharmed, according to the witch doctor.

INFANT TORTURED

I am thinking of my visit to the aborigines of Australia. Away back in the heart of that continent there is an immense desert where it gets very hot, and there the aborigines live, almost naked, often sleeping on the sand. A mother gives birth to a baby. Someone in the village dies. A victim must be found.

Before long the witch doctor makes his way toward the newborn babe. The mother clutches it, frantically to her breast, but without a moment's hesitation the witch doctor tears it from her arms, and amid her shrieks and cries, lays it on its back on the sand, forces open its little mouth, takes handfuls of sand and pours it into the open mouth and down the throat until its mouth is filled with sand, and the little thing strangles to death.

WHY? Because their religion demands it. There must be a human sacrifice. Evil spirits have to be appeased. "The dark places of the earth are full of the habitations of cruelty."

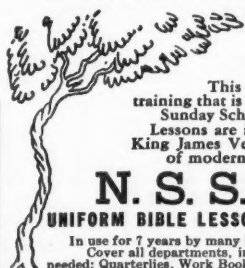
Would you be willing to change places with that mother? If her religion is good enough for her, then it is good enough for you. But unless you are willing to take her place, and have your newborn baby torn from your arms and put to death, as hers was, you have no right to say that their religions are good enough for them. It is because of religion that these horrible practices are carried on.

WIDOW PUT TO DEATH

I am thinking, too, of my visit to the South Sea Islands. John Geddes was one of the first missionaries to go to that part of the world from Canada, many years ago. As he stepped ashore he saw a group of people, and on the ground the body of a man. Under a tree he saw a young woman. She was the widow of the man who had died.

Suddenly the natives approached her.

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She was unresisting. She knew full well what was about to happen. They placed a cord around her neck, and then proceeded to strangle her to death.

John Geddes rushed forward in an effort to rescue her, but was rudely pushed away. And there, before his horrified eyes, he saw that young woman slowly strangle to death, and her body placed beside that of her husband.

WHY? Because their religion demanded that when a husband died his widow be strangled to accompany him on his journey. And if the eldest son is old enough, he is the one who must strangle his mother. Moreover, all the children, if they are too young to support themselves, must likewise be put to death. That is religion, heathen religion.

Would you be willing to change places with that widow? Would you want to look forward to such an experience in the event of your husband's death? If their religions are good enough for them, then they are good enough for you, and if they are not good enough for you, then do not say that they are good enough for them.

BOUND TO A DEAD BODY

Never will I forget my visit to India. Walking by the side of a river, I thought of what had been told me about the day when the body of the husband was placed on a pile of wood, and then the widow, still alive and well, was placed beside him, and the two bodies, one dead and the other alive, were bound together, and then the whole was set on fire.

There amid the shrieks and screams of the dying widow as she slowly burned to death, the natives gathered around, believing that the evil spirits were being pacified, and that the husband would have his wife in the other life.

Do you mean to say that you would be willing to change places with that widow? Multitudes of such women have perished in the flames when their husbands died, just because of religion. Are their religions good enough for

them? Then they must, also, be good enough for you.

If you, my friend, would not be willing to exchange places with that widow, giving up your Christianity and taking her heathen religion, then do not say that their religions are good enough for them and that they are better off as they are. "The dark places of the earth are full of the habitations of cruelty."

SUICIDE TO APPEASE THE GODS

Will I ever forget the story of that man who, standing before the people in the center of the village, hacked his skull with a knife until the blood flowed freely, and then took papers and stuck them into those open gashes, after which he deliberately struck a match and set the whole on fire? The fire caused the blood to sizzle as he collapsed, suffering the most excruciating agony.

WHY? you ask. Because of his religion. He must afflict his body; he must suffer; he must endure torture in order to gain a place in heaven, and so he tortured himself.

Would you be willing to exchange places with him? Would his religion be good enough for you? Could you endure such torment? Would you be willing to suffer as he suffered? Oh, my friend, unless his religion is good enough for you, do not say that it is good enough for him.

A BARBAROUS OPERATION

Come with me to Indochina. We are among the tribes people. A helpless little girl is lying on her back, her head firmly held between the knees of an inhuman monster who, with a coarse saw, is sawing her beautiful front teeth off at the gums.

The perspiration stands in beads upon her almost naked body as she endures the dreadful pain. Nerves are exposed. Blood pours from her mouth. Pain, indescribable, is endured, until at last the hideous, barbarous operation is over and she is released to live her life with nothing but ugly gums.

Would you change places with her? What about your own daughter? Would

you want her to suffer such torture? Yet thousands have borne it and all because of a heathen religion — little innocent victims, unable to escape.

That is heathenism. If such a religion is good enough for them, it is good enough for you. "The dark places of the earth are full of the habitations of cruelty."

"HOW LONG, O LORD"

Or come with me to dark, benighted Africa. Again it is a little girl, this time a baby. The cruel, monster takes his knife and cuts her body from the head to the middle, in great long gashes, sometimes more than a hundred of them. The little one screams in agony. Blood pours from the cuts. Then something is rubbed in to make them fester and produce long, ugly ridges that she must wear throughout life.

Oh, what torture! What awful pain and suffering! But there is no escape. It has gone on for centuries; it is going on now. And all in the name of religion. When will it end? "How long, O Lord, how long?" Would you change places with her? Are you ready to accept such a religion? Do you think the heathen are better off as they are? Then you have no heart.

The heathen are not better off as they are. They are not happy. They are miserable. They are most unhappy, they are wretched, they suffer, they are in fear of evil spirits constantly, they are always attempting to appease them. There is no rest in heathenism, no peace, no joy. Only Jesus Christ can impart joy.

Therefore, let us do everything we possibly can to give them the Gospel before it is forever too late, that they may experience the joy that you and I know in Christ. Let us never again say: "They are better off as they are; Their religions are good enough for them."

As sinners saved by grace, enjoying the privileges of the Gospel, we should reach for every opportunity to share our blessings with others who are less fortunate. How can we be idle under such circumstances, conscious of the tragic conditions in which vast multitudes are languishing?

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THERE are just two groups of people in the world—those who *have heard* the Gospel and those who *have not*; those who *can* hear and those who *cannot*. Untold millions are still untold.

If there were two companies of people before me, one that had not eaten for a week and the other having had three meals a day, to which company would I offer food? The answer is obvious.

Can I then give my money for work in the homeland, or ought I to give it for the sending of missionaries to those who have never heard? Why should we force the Gospel upon those who rejected it, when there are still millions who have never even heard?

There is a popular song called "It is No Secret" and it says "It is no secret what God can do." But it is. To countless millions it is still a secret. They do not know what God can do. They do not know because they have not been told.

"Faith cometh by hearing, and hearing by the word of God." But "how shall they hear without a preacher" — or a missionary? "And how shall they preach except they be sent?" (Romans 10:17; 10:14,15) There is no other way. How many have you sent? What have you done? Do you give all your money here at home where there is so much overlapping, or are you sending out substitutes to the regions beyond? When a certain church here became vacant, two hundred pastors tried to get it. Out there each one could have had a whole tribe.

There is just one question that we need ask. Have they heard or have they not? Can they hear or can they not? If they have, then let us think twice before giving more of our money. If they have not, and cannot, then we have a challenge to meet, a work to do, and a job to complete.

I say again, there are only two groups — those who *have heard* and those who *have not*, and you must identify yourself with one or the other. Why should anyone hear the Gospel twice before everyone has heard it once?

When Mary Slessor first went to Africa she found herself among cannibals.

Human sacrifices were offered. When a chief died, heads were cut off, wives buried alive or killed and eaten. Hands were dipped in boiling oil.

The Gospel has changed all this. And oh, what Christians the natives of Liberia make! Alexander Mackay tells of three African boys who died for Christ. Their ages were twelve to fifteen. The eldest stepped forward singing a gospel hymn. They cut off his arms, and then threw him into the fire and burned him alive. They did the same with the second. Then came the turn of the youngest, only twelve. "Please don't cut off my arms," he pleaded. "I will not struggle. Just throw me into the fire." What heroes!

In the South Sea Islands there is a tablet. It was erected to the memory of John Geddes, and this is the inscription: "When he landed in 1848 there were no Christians here, and when he left in 1872 there were no heathen." Such is the power of the Gospel.



Christmas Bells

I heard the bells on Christmas Day
Their old, familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good-will to men!

And thought how, as the day had come
The belfries of all Christendom
Had rolled along
The unbroken song
Of peace on earth, good-will to men!

And in despair I bowed my head;
"There is no peace on earth," I said
"For hate is strong,
And mocks the song
Of peace on earth, good-will to men!"

Then pealed the bells more loud and deep:
"God is not dead; nor doth He sleep!
The Wrong shall fail,
The Right prevail,
With peace on earth, good-will to men!"

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